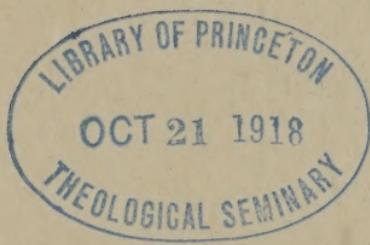


GREATEST THOUGHTS ABOUT THE BIBLE



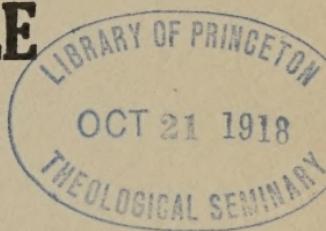
J. GILCHRIST
LAWSON



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GREATEST THOUGHTS ABOUT THE BIBLE

GLEANED FROM MANY
SOURCES



By
J. GILCHRIST LAWSON

Special Correspondent Leading Religious Papers

Author of

"Deeper Experiences of Famous Christians," "Proofs
of the Life Hereafter," "Best Methods of Bible
Marking, and of the Markings in the 'Marked
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Bible," etc.

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INTRODUCTION

THE purpose of this book is to present, in condensed form, the greatest sayings ever uttered concerning the Scriptures.

It is hoped that this book will prove a solace to weary pilgrims on their way to the Celestial City; a mine from which pastors, evangelists and Christian workers generally may dig many gems of precious truths; and an arsenal from which many weapons may be taken to use against Satan, agnostics and unbelievers, who seek to overthrow the kingdom of God by destroying faith in the inspired Scriptures.

It is to be hoped that the many testimonies from the world's greatest thinkers—preachers, judges, lawyers, statesmen, writers, scientists and others—will strengthen the faith of believers; and convince unbelievers that the real intellect of the world has always been on the side of God and religion.

JAMES GILCHRIST LAWSON.

WHAT THE BIBLE SAYS ABOUT ITSELF

“The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

“The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.”—Ps. 19:7, 8.

“Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.”—Ps. 119:9.

“Sanctify them through thy truth: thy word is truth.”—John 17:17.

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”—Acts 20:32.

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”—Rom. 15:4.

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”—2 Tim. 3:15.

“And receive with meekness the engrafted

GREATEST THOUGHTS ABOUT THE BIBLE

word, which is able to save your souls.''-Jas. 1:21.

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.”—2 Pet. 1:19.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

“That the man of God may be perfect, throughly furnished unto all good works.”—2 Tim. 3:16, 17.

“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—Isa. 55:11.

“That through patience and comfort of the scriptures we might have hope.”—Rom. 15:4.

“Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?”—Jer. 23:29.

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.”—Heb. 1:1.

“For the word of God is quick, and powerful, and sharper than any twoedged sword.”—Heb. 4:12.

“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”—2 Pet. 1:21.

INSPIRATION OF THE SCRIPTURES

WHY I BELIEVE THE BIBLE TO BE THE WORD OF GOD.

Because of Jesus.—He is the best authority ever known. He is scientific not only to the extent of controlling natural laws, but of conquering death. He refers repeatedly to the Old Testament essentially as we now have it and says, “The scripture cannot be broken.” He never hints at a doubt about it. The New Testament is the temple of Jesus’ Testament, built together, roofed in, and lit up by the Holy Spirit.

The Bible deals resolutely with the universe, sin, death and eternity, and shows man the way home.

The Bible ennobles woman as well as man, of all races and ages.

The Bible is like sixty-six battalions of soldiers drilled in different nations at widely separated intervals, but when assembled they all keep step and move in perfect unison under one crimson banner.

Its enemies have been many, but the longer the battle the stronger the Book.

Unlike man, its aim, its method, and its results are holy.

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Accurate, faithful and impregnable, every test I have made of it, it has proven true and given joy.—*Rev. Henry Ostrom, D.D.*, Given at Noon in the Chicago Opera-house, Nov. 21, 1910.

JOHN WESLEY AND THE BIBLE.

I am a creature of a day, passing through life as an arrow through the air. I am a spirit, coming from God, and returning to God; just hovering over the great gulf; a few moments hence I am no more seen; I drop into an unchangeable eternity! I want to know one thing—the way to heaven: how to land safe on that happy shore. God Himself has condescended to teach the way. He hath written it down in a book. Oh, give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me be a man of one book. Here, then, I am, far from the busy ways of men. I sit down alone; only God is here. In His presence I open, I read His book; for this end—to find the way to heaven.—*John Wesley*.

GOD-CONSCIOUSNESS OF THE BIBLE.

The first thing which impresses the student of the Bible is what may be called the God-consciousness of its writers. As, on a beautiful day in spring, hills and valleys, fields and forests all lie bathed in the sunshine, so all parts of the Bible are bathed in this sense of the divine presence. On that beautiful spring day there may be a few places where shadows fall, so there may be places

INSPIRATION OF THE SCRIPTURES

in the Bible where this divine presence may seem to be wanting. But this consciousness of the divine is certainly one of the dominant characteristics of the Bible. It opens with the significant words, "In the beginning, God," and it closes with an eager, expectant, upward look, coupled with a gracious benediction. Its historical portions are the record, mainly, of a people who believed that they were under the peculiar care of Jehovah and that He was working out His will through them. Its poetry breathes a lofty spirit of reverence and worship, and is charged with a powerful sense of the overshadowings of the Almighty. Its prophets came to the people burdened with the awful sense of a message from Jehovah, and their utterances abound with expressions showing their responsibility as bearers of such messages. The law, moral and ceremonial, rests upon a "Thus saith the Lord," and every ministration of priest and Levite was calculated to direct the thought of the people to God.—*John Wesley Conley, D.D.*, in "*The Bible in Modern Light*," pp. 30, 31.

THE BIBLE PROFESSES TO BE FROM GOD.

Here, then, we have the first peculiarity of the Bible. It professes to be a book from God, speaks everywhere with Divine authority and demands our submission. It is the one book which claims "God for its author, unmixed truth for its contents, and salvation for its end."—*Angus*, "*Hand-book of the Bible*."

GREATEST THOUGHTS ABOUT THE BIBLE

AUGUSTINE'S FAITH IN THE BIBLE.

This reverence have I learned to give to those books of Scripture only which are called canonical. Others I so read that I think not anything to be true because they so thought it, but because they were able to persuade me either by those canonical authors, or by some probable reason that it did not swerve from truth.—*Augustine, Ep. 19.*

THE BIBLE ADAPTED TO MEN'S NEEDS.

I see that the Bible fits into every fold and crevice of the human heart. I am a man, and I believe that this is God's book because it is man's book.—*Hallam.*

THE BIBLE, CREATION AND PROVIDENCE AGREE.

I can not look around me without being struck with the analogy observable in the works of God. I find the Bible written in the style of His other books of creation and providence. The pen seems in the same hand. I see it, indeed, write at times mysteriously in each of these books; but I know that mystery in the works of God is only another name for my ignorance. The moment, therefore, that I become humble, all becomes right.—*Cecil, 1748-1810.*

THE BIBLE ADAPTED TO ALL CLASSES.

In the adaptation of the Word of God to intellects of all dimensions, it resembles the natural

INSPIRATION OF THE SCRIPTURES

light, which is equally suited to the eye of the minutest insect and to the extended vision of man.

—W. B. Clulow.

SPIRIT OF THE BIBLE INSPIRED.

There are many texts cited in the New Testament from the Septuagint, where it differeth from the Hebrew; wherein it is utterly uncertain to us whether Christ and His apostles intended to justify absolutely the translation which they used, or only to make use of it as that which then was known and used for the sake of the sense which it contained. If they absolutely justify it, they seem to condemn the Hebrew, so far as it differeth. If not, why do they use it, and never blame it? It seemeth that Christ would hereby tell us, that the sense is the gold, and the words but as the purse; and we need not be over-curious about them, so we have the sense.—*Baxter, 1615-1691.*

BIBLE TRUTHS TOO GREAT FOR WORDS.

To suppose that human words and human ideas can be adequate exponents of Divine truths in their full perfectness is simply absurd. As certainly as a vessel can hold no more than its own measure, so certainly no being can understand anything higher than itself. The animals have no power of understanding those qualities in which man transcends the limits of their nature; man has no power of understanding those qualities in which angels excel us; . . . For the finite, however large, can never comprehend the Infinite.—*R. Payne Smith.*

AUTHENTICITY OF THE BIBLE BIBLE HAS MOST ORIGINAL MANU- SCRIPTS.

Tischendorf declares that “Providence has ordained it so that the New Testament can appeal to a far larger number of all kinds of original sources than the whole of the rest of ancient Greek literature.”

THE BIBLE SURVIVES AS FITTEST.

Time is an expert at sifting out the false from the true. The Bible has lived in spite of men. It has well tested the law of “the survival of the fittest.”—*David O. Mears, D.D.*, in “*The Deathless Book*.”

BIBLE BOOKS CONFIRMED BY TRIAL.

If any of these books were disputed at first, but on examination were admitted, they are confirmed by their trial.—*Gambier’s “Moral Evidence.”*

INTEGRITY OF THE BIBLE WELL SUBSTANTIATED.

The integrity of the records of the Christian faith is substantiated by evidence, in a tenfold proportion, more various, copious and conclusive

AUTHENTICITY OF THE BIBLE

than that which can be adduced in support of any other ancient writings.—*Isaac Taylor.*

THE BIBLE SURVIVES THREE GREAT DANGERS.

The deathless Book has survived three great dangers: the negligence of its friends; the false systems built upon it; the warfare of those who have hated it.—*Ibid.*

THE BIBLE THE MOST AUTHENTIC HISTORY.

If those facts (on the origin, nature and progress of the Christian religion) are not therefore established, nothing in the history of mankind can be believed.—*Chief Justice Bushe.*

AUTHENTICITY OF THE BIBLE.

The Papists receive the Scriptures on the authoritative, infallible judgment of their own church, that is, the Pope; and I receive it as God's perfect law, delivered down from hand to hand to this present age, and know it to be the same book which was written by the prophets and apostles, by an infallible testimony of rational men, friends and foes, in all ages. And for them that think that this lays all our faith on uncertainties, I answer, 1st, Let them give us more certain grounds. 2d, We have an undoubted, infallible certainty of the truth of this tradition, as I have often showed. He is mad that doubts of the certainty of William the Conqueror's reigning in

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England because he hath but human testimony. We are certain that the statutes of this land were made by the same parliaments and kings that are mentioned to be the authors; and that these statutes which we have now in our books are the same which they made; for there were many copies dispersed. Men's lands and estates were still held by them. There were multitudes of lawyers and judges, whose calling lay in the continual use of them; and no one lawyer could corrupt them, but his antagonist would soon tell him of it, and a thousand would find it out. So that I do not think any man doubteth of the certainty of these Acts being the same as they pretend to be. And in our case about the Scriptures, we have much more certainty, as I have shown. These copies were dispersed all over the world, so that a combination to corrupt them in secret was impossible. Men judged their hopes of salvation to lie in them, and therefore would surely be careful to keep them from corruption, and to see that no other hand should do it. There were thousands of ministers whose office and daily work it was to preach those Scriptures to the world, and therefore they must needs look to the preserving of them; and God was pleased to suffer such abundance of heretics to arise, perhaps of purpose for this end, among others, that no one could corrupt the Scriptures, but all his adversaries would soon have catched him in it: for all parties, of each opinion, still pleaded the same Scriptures against all the rest, even as lawyers plead the law of the land at

AUTHENTICITY OF THE BIBLE

the bar against their adversaries. So that it is impossible that in any main matter it should be depraved. What it may be in a letter or a word, by the negligence of transcribers, is of no great moment.—*Baxter, 1615-1691.*

THE NEW TESTAMENT INSPIRED.

The New Testament books were written by eight (or nine) authors in different places and at different times. St. John, who wrote last, lived until almost a century after the birth of Christ.

The first uninspired author who quotes the New Testament is Clement, Bishop of Rome (A. D. 91 to 100).

All Christian writers from Clement to the Council of Nice (A. D. 325) refer to texts of the New Testament.

I admit as authentic the four canonical Gospels. All, in my opinion, date from the first century, and the authors are, generally speaking, those to whom they are attributed.—*Renan's "Life of Jesus,"* Introduction, p. 21.

The Greek Testament was translated into Latin and Syriac before A. D. 200.

Some authors, as Origen (A. D. 186 to 253), mention all the books of the New Testament.

Tertullian (A. D. 160 to 240) and Origen mention four Gospels, and only four, as then received by the church; and ascribe them to Matthew, Mark, Luke and John. Irenæus of Lyons (A. D. 130 to 202) and Clement of Alexandria (A. D. 140 to 219) also refer to four, and only four, Gospels.

GREATEST THOUGHTS ABOUT THE BIBLE

The works of Justin (A. D. 103 to 165) contain about two hundred citations from the New Testament Scriptures.

The first writer who really mentions the false gospels is the same Irenæus who names all our four Gospels and declares they alone are genuine.

No early author quotes, as part of the New Testament, any book not now in it.

No early author says the New Testament ever contained more books than it does now.

The books of the New Testament were not made canonical by any decree of pope or council.

The Council of Nice (A. D. 325) decided nothing respecting the canon of the New Testament.

The canon of the New Testament was fixed by the common consent of Christians.

In the earliest ages of Christianity, on all questions of faith and practice, the New Testament was the supreme authority and judge; and all were encouraged to read it.—*R. Wright, Ph.D., and W. Bruner, Th.D., D.D.*

WONDERFUL HARMONY OF THE SCRIPTURES

WONDERFUL HARMONY OF THE BIBLE.

Consider what, as a matter of fact, we have in this old book, or collection of books, men call the Bible. We have in its first chapters answers to the universal questions, Whence came the world and man? Then we have memorials of the rise and fall of the proudest empires the earth has seen. We have the story of the development of the mightiest of moral forces, even this Christianity which we profess. We have some predictions such as those of the diffusion of the Gospel and the dispersion of the Jews, whose fulfillments are all around us. And its last book is in large measure devoted to the satisfying of that other universal human craving by which only is man's longing to know the secrets of the past transcended, even our desire to discern somewhat of the hidden future. Thus this Bible possesses rounded completeness. It begins by telling us how order was brought forth from the chaos, and it ends by revealing to us the new heavens and earth to which, in the glory of their redemption, no trace of the curse of sin by which they are marred shall cleave. Whence has come this singular perfect-

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ness? The Bible is not the production of one writer; it is no great epic or history conceived and consummated by one mighty human genius. For the harmony that characterizes it, we might then reasonably have looked. But it is the production of many writers, of different nations, of varied tongues. It was commenced by Moses in the deserts of Arabia, and completed by John in the Island of Patmos. Between its commencement and its close entire phases of civilization appeared and disappeared. To its earlier penmen the very speech of its later writers was unknown, and to the authors of its closing half the dialect of Moses and of David had become unintelligible. And yet this book, produced in such far removed times, such distant places, and by such varied instrumentality, is one, and forms a whole! Now, is not this itself a proof of more than human origin? Was there ever a cathedral constructed by means of the building by one man of a wall, and by another of a window, and by another of an arch, and by a fourth of a doorway, and by a fifth of a spire, and so on through its countless parts, without concert, without a common plan, without an architect to supervise? What would you say to the man who should tell you that thus originated the minster of York, or St. Paul's in London, or that Abbey in which repose the ashes of England's noblest dead, or that mightier pile which is Rome's crowning glory? But shall we believe that this grander cathedral of truth, built through vaster space of time, serving nobler ends,

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glorious with completer perfectness, had no architect, that its many builders were not guided by any common plan, that its harmony is a mere accident and result of chance?—*R. A. Bertram.*

BIBLE HARMONIZES WHEN RIGHTLY VIEWED.

We are confident that the careful and minute study of the evangelists, in the light of grammar, of philology, and of history, results in the unassailable conviction of their trustworthiness. The process is one of those profound and unconscious ones which bring us to the goal before we are aware. The conviction that the four Gospels are organically connected, and constitute one living and perfect harmony, cannot be violently and quickly forced upon the mind. At first sight, the objections and difficulties fill the foreground; particularly when protruded and pressed upon the notice by the dexterity of the biased and hostile critic. But as when we look upon a grand painting, in which there are a great variety and complexity and apparent contrariety of elements, it requires some little time for the eye to settle gradually and unconsciously into the point from which the whole shapes itself into harmony and beauty, so it requires wise delay, and the slow penetration of scholarship and meditation, to reach that center from which all the parts of the evangelical biography arrange themselves harmoniously, and all contradiction disappears forever. And when this center is once reached, and

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the intrinsic, natural, *artless* harmony is once perceived, there is repose, and there is boldness, and there is authority. He who speaks of Christ out of this intuition, speaks with freedom, with enthusiasm, with love, and with power. Objections which at first sight seem acute, now look puerile. The piecemeal criticism which, like the fly, scans only the edge of a plinth in the great edifice upon which it crawls, disappears under a criticism that is all-comprehending and all-surveying.—*Shedd.*

THREADS OF CRIMSON AND GOLD IN THE BIBLE.

The Dutch critic, *Professor Kuenen*, criticized the Old Testament with unbiased freedom, and especially the Prophets; yet he wrote concerning them: “As we watch the weaving of the web of Hebrew life, we endeavor to trace through it the more conspicuous threads. Long time the eye follows the crimson; it disappears at length; but the golden thread of sacred prophecy continues to the end. The Prophets teach us to live and to struggle; to believe with immovable firmness; to hope even when all is dark around us; to trust the voice of God in our inmost consciousness; to speak with boldness and with power.”

UNITY OF THE BOOKS OF THE BIBLE.

We have often visited the ruins of a famous castle in Heidelberg, with which no doubt many of our readers are well acquainted. Long ago it was captured, and, that it might never be a

HARMONY OF THE SCRIPTURES

stronghold to the patriots of Germany again, the enemy burnt it and blew up the walls. But in the weedy fosse there is a huge fragment of a tower which, when exploded, alighted there; and in the goodly joining of its stones and the hardening of its ancient mortar such a rocky mass had it become, that when lifted from its base, instead of descending in a shower of rubbish, it came down superbly a tower still. And like that massy keep, the books we have been considering are so knit together in their exquisite accuracy, the histories are so riveted to one another, and the epistles so morticed into the histories, and the very substance of epistles and histories alike is so penetrated by that cement of all-pervasive reality, that the whole now forms an indissoluble concrete. Such a book has God made the Bible that, whatever theories wax popular or whatever systems explode, "the scripture cannot be broken."—*Hamilton, 1814-1867.*

CHRIST EVERYWHERE IN THE BIBLE.

Brethren, Scripture is full of Christ. From Genesis to Revelation everything breathes of Him, not every letter of every sentence, but the spirit of every chapter. It is full of Christ, but not in the way that some suppose; for there is nothing more miserable, as specimens of perverted ingenuity, than the attempts of certain commentators and preachers to find remote, and recondite, and intended allusions to Christ everywhere. For example, they chance to find in the construction

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of the temple the fusion of two metals, and this they conceive is meant to show the union of divinity with humanity in Christ. If they read the coverings to the tabernacle, they find implied the doctrine of imputed righteousness. If it chance that one of the curtains of the tabernacle be red, they see in that a prophecy of the blood of Christ. If they are told that the kingdom of heaven is a pearl of great price, they will see in it the allusion—that, as a pearl is the production of animal suffering, so the kingdom of heaven is produced by the sufferings of the Redeemer. I mention this perverted mode of comment, because it is not merely harmless, idle, and useless; it is positively dangerous. This is to make the Holy Spirit speak riddles and conundrums, and the interpretation of Scripture but clever riddle-guessing. Putting aside all this childishness, we say that the Bible is full of Christ. Every unfulfilled aspiration of humanity in the past; all partial representation of perfect character; all sacrifices, nay, even those of idolatry, point to the fulfillment of what we want, the answer to every longing—the type of perfect humanity, the Lord Jesus Christ.—*F. W. Robertson, 1816-1853.*

UNITY AND BEAUTY OF THE BIBLE.

We take the Bible into our hands, and examine diligently its different sections, delivered in different ages of mankind. There is a mighty growth in the discoveries of God's nature and will, as time rolls on from creation to redemption; but

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as knowledge is increased, and brighter light thrown on the Divine purpose and dealings, there is never the point at which we are brought to a pause by the manifest contradiction of one part to another. It is the wonderful property of the Bible, though the authorship is spread over a long line of centuries, that it never withdraws any truth once advanced, and never adds new without giving fresh force to the old. In reading the Bible, we always look, as it were, on the same landscape; the only difference being, as we take in more and more of its statements, that more and more of the mist is rolled away from the horizon, so that the eye includes a broader sweep of beauty. If we hold converse with Patriarchs occupying the earth whilst yet in its infancy, and then listen to Moses as he legislates for Israel, to Prophets throwing open the future, and to Apostles as they publish the mysteries of a new dispensation, we find the discourse always bearing, with more or less distinctness, on one and the same subject: the latter speakers, if we may use such illustration, turn towards us a larger portion than the former of the illuminated hemisphere; but, as the mighty globe revolves on its axis, we feel that the oceans and lands, which come successively into view, are but constituent parts of the same glorious world. There is the discovery of the new territories; but, as fast as discovered, the territories combine to make up one planet. There is the announcement of the new truths; but, as fast as announced, they take their

GREATEST THOUGHTS ABOUT THE BIBLE

places as parts of one immutable system. Indeed, there is vast difference between the Epistles of St. Paul, and the Psalms of David, or the Prophecies of Isaiah. But it is the difference, as we have just said, between the landscape whilst the morning mist yet rests on half its villages and lakes, and that same range of scenery when the noon tide irradiates every spire and every rivulet. It is the difference between the moon, as she turns towards us only a thin crescent of her illuminated disk, and when, in the fullness of her beauty, she walks our firmament, and scatters our night. It is no new landscape which opens on our gaze, as the town and forest emerge from the shadow, and fill up the blanks in the noble panorama. It is no new planet which comes traveling in its majesty, as the crescent swells into the circle, and the faint thread of light gives place to the rich globe of silver. And it is no fresh system of religion which is made known to the dwellers in this creation, as the brief notices given to patriarchs expand in the institutions of the law, and under the breathings of prophecy, till at length, in the days of Christ and His apostles, they burst into magnificence, and fill a world with redemption. It is throughout the same system for the rescue of humankind by the interference of a surety. And revelation has been nothing else but the gradual development of this system, the drawing up another fold of the veil from the landscape, the adding another stripe of light to the crescent, so that the early fathers of our race, and our-

HARMONY OF THE SCRIPTURES

selves on whom "the ends of the world are come," look on the same arrangement for human deliverance, though to them there was nothing but a clouded expanse, with here and there a prominent landmark, whilst to us, through the horizon losing itself in the far-off eternity, every object of personal interest is exhibited in beauty and distinctness.—*Melvill,*

SUPREMACY OF THE BIBLE

A VISION OF THE KING THROUGH THE BIBLE.

Twenty-two years ago, with the Holy Spirit as my guide, I entered this wonderful temple called Christianity. I entered at the portico of Genesis, walked down through the Old Testament art gallery where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel hung on the wall. I passed into the music-room of Psalms, where the Spirit swept the keyboard of nature and brought forth the dirgelike wail of the weeping prophet Jeremiah to the grand, impassioned strain of Isaiah, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful harp of David, the sweet singer of Israel. I entered the chapel of Ecclesiastes, where the voice of the preacher was heard, and into the conservatory of Sharon, and the Lily of the Valley's sweet-scented spices filled and perfumed my life. I entered the business office of the Proverbs, then into the observatory-room of the prophets, where I saw telescopes of various sizes, some pointing to far-off events, but all concentrated upon the bright and morning star which was to rise above the moonlit hills of Judea for our salva-

SUPREMACY OF THE BIBLE

tion. I entered the audience-room of the King of kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke and John; passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the formation of the infant church. Then into the correspondence-room, where sat Matthew, Mark, Luke, John, Paul, Peter, James and Jude, penning their epistles. I stepped into the throne-room of Revelation, where all towered into glittering peaks, and I got a vision of the King sitting upon His throne in all His glory, and I cried:

“All hail the power of Jesus’ name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all.”

—*Billy Sunday.*

THE REAL “BEST SELLER.”

The Bible is to-day more widely read than ever. Last year Bible societies printed and circulated 11,378,854 Bibles. More Bibles were sold than any other hundred books together. It is now printed in four hundred languages. China alone last year bought 428,000 Bibles. Last year’s Bible output of the British and Foreign Bible Society was 6,620,024 copies. In the 106 years of its existence that society has issued 220,000,000 copies of the Scriptures and its annual output is steadily rising, last year’s being 685,000 copies in excess of the year preceding. Of what other book could anything like this be said? If

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you pile in a single pyramid all the copies of the Koran since Mahomet's day till now, with all the copies of the Scandinavian Eddas, the Hindu Vedas, the Persian Zend-Avesta, the Buddhist Tripitakas and the Chinese Five Kings, and add to the pile the hundred other most famous books the world has ever known, including the "best sellers" of all ages, the pyramid, contrasted with the thousands of millions of copies of the Bible, would be as an ant-heap to Mount Everest.—*Christian Herald*, 1912.

THE BIBLE THE BEST-SELLING BOOK.

The hundred other best-selling books do not have a combined sale equal to that of the Bible alone. In the year 1910 fifteen million Bibles were issued, or one million more than ever before were sold in one year.

GREATEST INSTITUTION FOR BIBLE STUDY.

The Sunday school is now the greatest Christian institution. It has fifteen million members engaged in the study of God's Word.

THE BIBLE THE MOST QUOTABLE BOOK.

The Bible is the most quotable book in all literature. You may take Shakespeare and Dante together, take Milton and Horace, put in the Koran and Confucius, and then boil them all down, and the quotable things in all of them put together are but a fraction of the sayings in the

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Bible that fasten themselves in your mind.—*Albert J. Beveridge*, in “*The Bible as Good Literature.*”

FAMOUS CHIEF JUSTICE AND THE BIBLE.

Sir Matthew Hale, the famous Lord Chief Justice of Great Britain, said concerning the Bible: “There is no book like the Bible for excellent wisdom and use.”

SCOTT’S DYING TRIBUTE TO THE BIBLE.

Although *Sir Walter Scott*, one of the greatest writers of all time, was surrounded by a library of forty thousand books, on his dying-bed he said to Lockhart, his son-in-law, “Bring me the book.” When asked what book he referred to, he replied, “There is only *one* book,” referring to the Bible.

THE BIBLE THE MOST ANCIENT BOOK.

The lyric poetry of the Hebrews was in its golden age nearly a thousand years before the birth of Horace. Deborah sang a model of a triumphant song full five hundred years before Sappho was born. The author of Ecclesiastes discussed the problem of evil five hundred years before Socrates in the “Dialogue of Plato.” The Epithaleum of the Canticles is nearly a thousand years older than Ovid’s “Art of Love.” The Book of Esther was a venerable fragment of biography, more strange than fiction, at least twelve hundred years old at the dawn of the romantic

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literature of Europe. The Proverbs of Solomon are by eight hundred years more ancient than the treatises of Seneca.—*David O. Mears, D.D.*, in “*The Deathless Book.*”

THE BIBLE BETTER THAN ALL OTHER BOOKS.

Petrarch said of the Bible: “If all other books were destroyed, this one retained would be a greater treasure than all the millions ever published by mortal man.”

NUMBER OF BIBLES SOLD.

Fifteen million copies of the Bible are now printed every year.

THE BIBLE MORE ENLIGHTENING THAN ALL OTHER BOOKS.

Lessing, the noted German liberal scholar, said: “The Scriptures for seventeen hundred years have occupied the mind more than all books, have enlightened it more than all other books.”

BIBLE POETRY, ORATIONS AND POLITICS THE GREATEST.

Milton, the great poet, said: “There are no songs to be compared to the songs of Zion, no orations equal to those of the Prophets, and no politics equal to those the Scriptures can teach us.” Concerning the Scriptures in general, he says: “I shall wish I may deserve to be reckoned among those who admire and dwell upon them.”

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THE BIBLE THE BEST RULE, COPY AND GUIDE.

It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion.
—*Huntington.*

MARVELOUS DEPTHS OF THE BIBLE.

St. Augustine exclaimed concerning the Bible: “Its smiling surface allures the little ones; yet marvelous is its depth! It is a shudder to gaze into it, the shudder of reverence and thrill of love!”—“*Confessions,*” xii., 14.

THE BIBLE HAS INSPIRED GREATEST DEEDS.

That marvelous book, that has guided the brush of the painter and steadied the chisel of the sculptor, has wrought yet more deeply upon the minds of men. *M. Renan* knew something of its power when he declared the Gospels the democratic book. *Professor Whitney* made no mistake in his well-considered words, that since Luther's translation this one book is “the vehicle of literature and instruction everywhere.” On this volume rest the foundations of the great universities of Paris, Oxford and Cambridge. The first public library of modern Europe in Glasgow owed its origin to the same source. To its matchless themes *Stuart Mill* attributed the power of the Scotch intellect. The greatest minds have been its deepest students.

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The rules of highest living, *Burke* declared, were in the Gospels of Christ. The sunshine and shadows of *Shakespeare* as to moral life are borrowed from its pages. It was the treasury of *Coleridge*; it gave *Dante* the theme by which he mastered Italy; it inspired *Tasso*; *Wordsworth* and *Tennyson* owned its power. It has been the book of the cottage and the palace; the solace of the poor and the rich—forming the characters that have shaped history. Its foes and its friends reassert what *Theodore Parker* so well said: “Some thousand famous writers come up in this century to be forgotten in the next. But the silver cord of the Bible is not loosed, nor its golden bowl broken as Time chronicles his tens of centuries passed by. . . . Some of the greatest of human institutions seem built on the Bible; such things will not stand on heaps of chaff, but on mountains of rock.”—*David O. Mears, D.D.*, in “*The Deathless Book*.”

THE BIBLE THE GREATEST BOOK.

The Bible is as much greater than other books as its Author is greater than other authors.

THE BIBLE THE MOST REMARKABLE BOOK.

Even as a literary composition, the sacred Scriptures form the most remarkable book the world has ever seen. They are of all writings the most ancient. They contain a record of events of the deepest interest. The history of their in-

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fluence is the history of civilization and happiness. The wisest and best of mankind have borne witness to their power as an instrument of enlightenment and of holiness; and having been prepared by "men of God who spake as they were moved by the Holy Ghost," to reveal "the only true God, and Jesus Christ whom he hath sent," they have on this ground the strongest claims upon our attentive and reverential regard.—*Angus, "The Bible Hand-book,"* p. 1.

THE BIBLE.

The Bible is the begetter of life; the uprooter of sin; the revealer of God; the guide of history; the fashioner of law; the friend of science; the comfort in sorrow; the foe to superstition; the text-book of ethics; the star of death's night; the light of the intellect; the enemy of oppression; the strength in weakness; the promise of the future; the pathway in perplexity; the illuminator of darkness; the escape from temptation; the forerunner of civilization; the charter of all true liberty; the inspiration of philosophies; the secret of national progress; the soul of all strong heart life; the steadier in the day of power; the embodiment of all lofty ideals; the guide and hope and inspiration of man; the ornament and mainspring of literature; the molder of institutions and governments; the regulator of all high and worthy standards; the answer to the deepest human heart hungerings.—*Bishop William F. Anderson.*

GREATEST THOUGHTS ABOUT THE BIBLE

HONEY FROM THE ROCK.

(Words by J. GILCHRIST LAWSON.)

“With honey out of the rock should I have satisfied thee.”—Ps. 81: 16.

Far sweeter than the honeycomb
God’s Word is to His flock.
His precious Word makes fat the soul,
’Tis honey from the rock.

CHORUS.

’Tis honey from the rock,
’Tis honey from the rock,
My Saviour now is feeding me
With honey from the rock.

When reading through God’s precious Word,
I with my Saviour talk.
He feeds me with the bread of life
And honey from the rock.

As day by day I read His Word,
And with my Saviour walk,
He spreads for me a feast of things,
With honey from the rock.

God’s Word is like the treasure hid,
Or finest wheat in shock;
’Tis manna from the skies above,
And honey from the rock.

THE BIBLE INSPIRES ALL THAT IS GREATEST.

How absurd it must be to scoff at a book which, through all the long centuries, thousands of great men have reverenced in proportion to their greatness; a book for which, in age after age,

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warriors have fought, philosophers labored, and martyrs bled! The Lord Christ Himself did not disdain to quote from the Old Testament. Its literary splendor was acknowledged even by heathen critics like *Longinus*, who referred to the sublimity of Genesis and the impassioned force of St. Paul. It exercised the toil of *Origen* and *Jerome*; it fired the eloquence of *Gregory* and *Chrysostom*; it molded the thoughts of *Athanasius* and *Augustine*; the “*Summa Theologiæ*” of *St. Thomas Aquinas* was but a meditation upon its theology, and the “*Imitatio Christi*” of *St. Thomas à Kempis* an attempt to express its spirituality. All that is best and greatest in the literature of two thousand years has been rooted in it and has sprung from it. It has inspired the career of all the best men who “raised strong arms to bring heaven a little nearer to our earth.” *St. Vincent de Paul* learnt from its pages his tenderness for the poor; and *John Howard* his love for the suffering; and *William Wilberforce* his compassion for the slaves; and *Lord Shaftesbury* the dedication of his life to the amelioration of the lot of his fellow-men. Has there been one of our foremost statesmen or our best philanthropists who has not confessed the force of its inspiration? It dilated and inspired the immortal song of *Dante* and *Milton*. All the best and brightest English verse, from the poems of *Chaucer* to the plays of *Shakespeare* in their noblest parts, are echoes of its lessons; and from *Cowper* to *Wordsworth*, from *Coleridge* to *Tennyson*, the greatest of our poets

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have drawn from its pages their loftiest wisdom. It inspired the pictures of *Fra Angelico* and *Raphael*, the music of *Handel* and *Mendelssohn*. It kindled the intrepid genius of *Luther*, the bright imagination of *Bunyan*, the burning zeal of *Whitfield*. The hundred best books, the hundred best pictures, the hundred greatest strains of music, are all in it and all derived from it. *Augustine* said long ago that in the great poets and philosophers of pagan antiquity he found many things that are noble and beautiful, but not among them all could he find "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the book our mothers read.

— *J. G. Whittier*, in "*Miriam*."

— *Dean Farrar*, in "*The Bible: Its Meaning and Supremacy*," pp. 262, 263.

THE SCRIPTURES A MATCHLESS TEMPLE.

I use the Scriptures, not as an arsenal to be resorted to only for arms and weapons, . . . but as a matchless temple, where I delight to contemplate the beauty, the symmetry and the magnificence of the structure; and to increase my awe

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and excite my devotion to the Deity there preached and adored.—*Boyle*, “*On the Style of Scripture*,” 3d obj., 8.

THE BIBLE A BOOK OF ALL NATIONS.

In reading the Qur'an we can think only of Arabia; in reading Confucius, only of China; in reading the Zend-Avesta, only of Persia; in reading the Vedas, only of Hindooostan. But in the Bible we meet with all races, from Arabian troglodytes to Greek poets, from Galilean fishermen to Roman consuls. From Nineveh to Babylon, from Babylon to Damascus, from Damascus to Jerusalem, from Jerusalem to Tyre, and the isles of the Gentiles, and Athens and Corinth and Rome, we see the light of revelation ever streaming westwards through the pages of the Bible. The giant forms of empires on their way to ruin fling their colossal shadows across its pages. The Bible is at once a sacred Iliad and a sacred Odyssey. Now its pages ring with the battles of the warrior, with their confused noise and garments rolled in blood; now the sea is dashing in our faces as we traverse it in the ship of Jonah, or toss a night and day among its breakers with St. Paul. It has, indeed, deep speculations for the philosophic mind, but for the most part it is intensely concrete. There is in it no stifling system, no chilling gloom, no self-centered absorption, no frozen sea of abstractions. The sanctimonious formalism of the Pharisee, the selfish and unnatural asceticism of the Buddhist, the chill uncertainty of the Con-

fucian, find no sanction here; nor are we placed at the mercy of the systematizing refinements of the schoolman, and the cruel tyranny of priesthood. The Bible shows us that religion may be as exquisite as music, as glowing as art, as rich as a gifted nature, as broad as a noble life. It is as universal as our race, as individual as ourselves.—*F. W. Farrar, D.D., "The Bible: Its Meaning and Supremacy,"* p. 53.

THE VIRILITY OF THE BIBLE.

Our Bible was not intended primarily to be intoned in cathedral service or languidly perused in a ladies' boudoir. It was meant to grapple with the conscience of the world, to have dominion over the earth and subdue it. It has tamed the ferocity of Goth and Vandal, has softened the hard hatreds of Viking and Norman, has rebuked the secret vices of the Latins, has seared and shamed the languorous indulgence of the Orient. It has roused the Germans to defy the chief powers of the hierarchy, and the English to believe that resistance to tyrants is the service of God. And to do this it has needed more than a spray of rosewater. It has needed a rugged vocabulary, a rhetoric that can stab and burn, an imagery that can "harrow up the soul" with terror, and a prophetic power that can descend as a veritable "hammer of God" upon the head of hypocrite and usurper and simoniac. The hypersensitive and dapper critics who now find the Bible too earnest to be palatable, and too frank

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to be in good form, forget that their fathers never would have left the worship of Odin and Thor and the delights of piracy and bloodshed had it not been for the sledgehammer blows dealt by the Bible to those sins which have especially beset our Anglo-Saxon blood. We had better expurgate some newspaper reports of proceedings in the court-room before we attempt to improve the Scripture.—*Pres. W. H. P. Faunce.*

THE SIXTY BOOKS.

Sixty-six singers, singing sweet and true,
And setting all the world to singing too.

Sixty-six soldiers, vigorous and strong,
Valiantly attacking cruelty and wrong.

Sixty-six judges, learned in the law,
Uttering decisions free from fear or flaw.

Sixty-six artists—wondrously they paint
Kings and sages, common folk, angel, devil, saint.

Sixty-six explorers, keen to search and find
All the hidden secrets of life and death and mind.

Sixty-six masons, marvelously skilled;
One majestic temple they unite to build.

Sixty-six farmers, planting holy seed,
Happily upspringing in holy thought and deed.

Sixty-six teachers, keeping perfect school,
Where faith the law is, and love the rule.

Sixty-six doctors, knowing well to cure,
Masters of a medicine healing swift and sure.

Sixty-six sailors, bearing us away
To a better country, to a brighter day.

—*Amos R. Wells.*

THE BIBLE.

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe in it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents.—*Author Unknown.*

THIRTY THOUSAND PROMISES.

Thirty thousand promises
In God's Word we're told,
Promises for every one,
Both for young and old.
Promises that all who will
Early seek shall find (Prov. 8: 17).
Promises of sweet comfort given,
Like a mother kind (Isa. 66: 13).

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Promise of our Father's care (1 Pet. 5: 7).
All our needs supplied (Phil. 4: 19).
Promises of sins forgiven,
Through the Crucified (1 John 1: 7, 9).
Promises that all who come
Jesus will receive (John 6: 37).
Promises to answer prayer
If we will believe (Matt. 21: 22).
Promise that to weary ones
Rest he will bestow (Matt. 11: 28).
Promise that our strength shall be
As our days below (Deut. 33: 25).
Great and precious promises (2 Pet. 1: 4),
Given us to cheer.
Promises of help in need,
That we may not fear (Isa. 41: 10, 13).
Promise that the Word of God
Evermore shall stand (Isa. 40: 8).
Promises of joys prepared
At his own right hand (Ps. 16: 11).
Promise that our risen Lord
Shall descend again (Acts 1: 11)
With the saints in glory bright (Jude 14),
Though we know not when (Matt. 24: 42).
Promise that he loves us with
Everlasting love (Jer. 31: 3).
Promise of eternal life
In the home above (John 10: 28).
Promises that Jesus Christ
Ever will abide
With us till the end of life (Matt. 28: 20).
What need we beside?
Thirty thousand promises!
Every one is true (2 Cor. 1: 20).
"Search the Scriptures" and you'll find
Many there for you.

—*Mrs. A. R. Perham.*

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RUSKIN ON THE BIBLE'S CONTENTS.

John Ruskin, the celebrated writer, says concerning the Bible:

“Match, if you can, its table of contents!

“First you have

“1. The story of the Fall and of the Flood, grandest of human traditions founded on a true horror of sin.

“2. The story of the Patriarchs.

“3. The story of Moses, with the results of that tradition on the moral law of all the civilized world.

“4. The story of the Kings; virtually that of all kinghood in David, and all philosophy in Solomon, culminating in the Psalms and Proverbs, and still more close and practical wisdom of Ecclesiastes and the son of Sirach.

“5. The story of the Prophets; virtually the deepest mystery, tragedy and permanent fate of national existence..

“6. The story of Christ.

“7. The story of St. John and his closing Apocalypse of its fulfillment.”—*Ruskin, “Bible of Amiens,”* p. 133.

VARIETY OF THE SCRIPTURES.

The Scriptures have “shallows which the lamb can ford, as well as depths which the elephant must swim.” They have Poetry for the student; History for the statesman; Psalms for the temple; Proverbs for the mart. They have appeals, de-

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nunciations, arguments, stories of battle, songs of love. They have mountains and valleys, shadow and sunshine, calm and tempest, stormy waves and still waters, lilies of the green pasture and the shadow of a great rock in weary lands.—*Dean Farrar, "The Bible: Its Meaning and Supremacy,"* p. 52.

THE BIBLE IS ALL GOLD.

There is gold in the rocks which fringe the Pass of the Splugen, gold even in the stones which mend the roads, but there is too little of it to be worth extracting. Alas! how like too many books and sermons! Not so the Scriptures; they are much fine gold; their very dust is precious.—*Spurgeon.*

THE BIBLE GREATEST IN LITERARY MERIT.

The Bible is the most magnificent literary work existing in the world.—*Luthardt.*

THE BIBLE ADAPTED TO EVERY AGE.

It may be said that as *space* is the sphere in which Divine power is displayed, *time* is the sphere for displaying Divine wisdom. And as power demands vast depths of space, immense fields where suns and stars may be spread out in their mighty masses and movements, so wisdom demands lengthened eras of time to unfold its plans in all their gradual developments and wonderful combinations. Over all these developments

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the mind of Christ presides. He is the God of history, and His wisdom is especially seen in the way in which the truths of His Word open out with a light suited to the requirements of every period. We do not speak of prophecies which meet their fulfillment, but of principles which spring forth to guide men, as the star came kindling out of the sky to point the way to those whose hearts were feeling after the world's Redeemer.

No crisis has ever yet appeared when Christ's Word was not ready to take the van of human movement. The truths in their particular application may have lain unmarked, or revealed themselves only to a few sentinels watching for the dawn, till some great turn in the life of humanity comes, and then the principles of freedom and right, and universal charity, shine out so clear and undoubted, that men wonder at their past blindness. They were there centred in the life and death of the Son of God, and His wisdom is seen both in having deposited them ages ago, and in bringing them out to view at the fitting season. When so it is, we need not fear any want of harmony between the Word of Christ and the progress of science. It is a subject that troubles not a few, but, if they would only wait in calmness, the wisdom of Christ will appear in this also, and God's revelation will be seen to step across the burning shares in its path, without the seeming consciousness of an ordeal. It was never Christ's intention to reveal scientific truth in His Word;

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but He has left ample verge and scope for it. The indentations of the two revolving wheels will be found to fit, whenever they really come into contact; and the only thing broken will be the premature human harmonizings which are thrust in between them.—*Ker.*

NOTED ROMAN CATHOLIC'S TRIBUTE.

John Henry Newman, the noted Roman Catholic cardinal, said concerning the Bible: “Its *light* is like the body of heaven in its clearness; its *vastness* like the bosom of the sea; its *variety* like scenes of nature.”

INFLUENCE OF THE SCRIPTURES

INFLUENCE OF THE BIBLE.

The influence of the English Bible has been greater than that of all other books combined. To it multitudes owe their conversion. It molded the lives of Gladstone, Bismarck, Lincoln, and other great statesmen, and had no small share in molding the English language.—*J. G. Lawson.*

THE BIBLE TRANSFORMS ENGLAND.

M. Taine, the eminent French essayist, speaking concerning Tyndale's translation of the Scriptures, said: "Hence have sprung much of the English language, and half of the English manners; to this day the country is Biblical; it was these big books which had transformed Shakespeare's England."

THE BIBLE VINDICATES ITSELF.

Dr. Draper, in his "Intellectual Development" of Europe, says concerning the Reformation: "From this burning ordeal one book alone came out unscathed. It was the Bible. It spontaneously vindicated for itself what Wycliffe in the former times and Luther more lately had claimed for it. And not only did it hold its ground, but

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it truly became incalculably more powerful than ever it had been before.”

THE BIBLE INFLUENCES LANGUAGE MOST.

Prof. George P. Marsh says of Tyndale’s translation of the New Testament: “It has exerted a more marked influence upon English philology than any other native work between the ages of Chaucer and Shakespeare.”

THE BIBLE THE SOURCE OF ENGLAND’S GREATNESS.

An African embassy, bearing costly presents to *Queen Victoria*, was received with royal honors. In response to the question they brought from their prince as to the secret of England’s greatness, *Victoria* procured a richly bound copy of the Bible and sent it back with this message: “Tell your prince that this book is the secret of England’s greatness.” See account of the above in “*The Deathless Book*,” by *David O. Mears, D.D.* This incident is sometimes disputed by skeptics.

BIBLE-READING NATIONS THE GREATEST.

Carlyle says of the French Revolution: “The period of Reformation was a judgment-day for Europe, when all the nations were presented with an open Bible, and all the emancipation of heart and intellect which an open Bible involves. England, North Germany and other powers accepted the boon, and they have been steadily growing in

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national greatness and moral influence ever since. France rejected it; and in its place has had the gospel of Voltaire, with all the anarchy, misery and bloodshed of those ceaseless revolutions of which that gospel is the parent."

THE SCRIPTURES INFLUENCED FAR-RAR'S LIFE MOST.

The Bible furnished the main training of my youth; it is the chief blessing and most indefeasible consolation of my advancing age.—*Canon Farrar*, in "*The Bible: Its Meaning and Supremacy*."

THE BIBLE TAKES GREATER HOLD THAN OTHER BOOKS.

Theodore Parker, the noted Unitarian minister of Boston, said concerning the Bible: "This collection of books has taken such a hold on the world as no other. The literature of Greece, which goes up like incense from the land of temples and heroic deeds, has not half the influence of this book, from a nation alike despised in ancient and modern times. It is read of a Sunday in all the ten thousand pulpits of our land; in all the temples of Christendom is its voice lifted up week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of the street. The barque of the merchant can not sail the sea without it; no ship of war goes to the conflict but the Bible is there. It enters

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men's closets; mingles in all the grief and cheerfulness of life. The affianced maiden prays God in Scripture for strength in her new duties. Men are married by Scripture; the Bible attends them in their sickness, when the fever of the world is on them; the aching head finds a softer pillow when the Bible lies underneath; the mariner, escaping from shipwreck, clutches this first of his treasures, and keeps it sacred to God."

INFLUENCE OF THE BIBLE ON LANGUAGE.

Zumbini, the Italian scholar, speaking of the influence of the Bible on the English language, says: "The constant reading of the Bible in public and private has contributed to a unity of the language, alike in time and in use, by all sorts and conditions of men."

THE BIBLE EXERTS MORE INFLUENCE THAN OTHER BOOKS.

Professor Bowen, of Harvard, says: "I say, then, that these books [*ta Biblia*] contain a body of history, poetry and philosophy, the study of which has done more than any single cause to modify the course and happiness of thinking men on the earth, and to color and direct the whole course of modern civilization. It is not too much to say that the books of the Old and New Testaments have exerted more influence, whether for weal or woe, on the course of human affairs among civilized nations, than all other books put together. Their imprint is on most of the literature, the

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philosophy, the legislation and the history of the last seventeen hundred years."

THE BIBLE LIKE A BEAUTIFUL GARDEN.

The Bible resembles an extensive garden, where there is a vast variety and profusion of fruits and flowers, some of which are more essential or more splendid than others; but there is not a blade suffered to grow in it which has not its use and beauty in the system. Salvation for sinners is the grand truth presented everywhere, and in all points of light; but the pure in heart sees a thousand traits of the Divine character, of himself, and of the world; some striking and bold, others cast as it were into the shade, and designed to be searched for and examined.—*Cecil, "Remains,"* p. 198.

THE BIBLE ASSOCIATED WITH ALL THAT IS GREATEST.

Hence the Bible is inextricably mingled with all that is greatest in human history, national literature and individual life. Its influence on literature has been invaluable and supreme. Dante and Milton are wholly based on the words and truths of Scripture; Shakespeare is full of them, and Wordsworth and Tennyson and Browning. George Eliot and Victor Hugo borrowed from them their best ideals; Carlyle, Newman and Ruskin were saturated with them from childhood. The laws of Alfred and Charlemagne were inspired by them. Judas Maccabæus caught from them the

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fire of his patriotism; Gustavus Adolphus pored over them before he charged at Lutzen; Cromwell was found absorbed in them on the eve of Naseby. They have been on the lips of warriors and statesmen and martyrs at the sublimest moments of their lives, and so entirely have they decided the destinies of nations that but for them the civilization of Europe might still have been as cruel as that of Egypt and as corrupt as that of Rome.—*Dean Farrar, "The Bible: Its Meaning and Supremacy,"* p. 56.

THE BIBLE THE GREAT INSPIRER OF CONDUCT.

Yet assuredly of conduct, which is three-fourths of human life, the Bible, whatever people may thus think and say, is the great inspirer.—*Matthew Arnold.*

WHAT A BIBLE DID FOR JAPAN.

Christianity was introduced into Japan in 1549 by the Roman Catholic missionary Francis Xavier. But the intrigues of the Jesuits so angered the Japanese that they crushed out all traces of the Christian religion and forbade the teaching of "the vile Jesus doctrine" on penalty of death. In 1637 Japan was closed "forever" to foreigners and Christianity. In 1857 a Japanese nobleman saw a book floating in the waters of the Bay of Yeddo. This proved to be a Bible, probably dropped from some English or American vessel. He became interested in it, and sent to Shanghai to have it

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interpreted for him. He was brought to Christ through reading it, and was the first Japanese baptized in modern times. From this small beginning Christianity has rapidly increased in Japan.

LUTHER CONVERTED THROUGH A BIBLE TEXT.

About four hundred years ago a pious German monk named Martin Luther was on a pilgrimage in Rome. He imagined it a holy city, but found it full of corruption and immorality. As he ascended the *sancta scala*, or sacred steps, on his knees, as many other pilgrims did to obtain an indulgence for their sins, a text of Scripture burst upon his soul like the rush of a mighty avalanche. It was this: "The just shall live by faith." He saw then the worthlessness of penances and indulgences, and saw that real, saving faith was worth more than all the indulgences ever granted by priests or popes. He rose from his knees, walked down the steps, and returned to Germany to preach the doctrine of "justification through faith," which brought about the great Reformation and emancipated millions of souls.

WHAT THE BIBLE DID FOR ENGLAND.

It was the Bible which created the prose literature of England, of which its Authorized Version was the noblest monument; it was the Bible which gave fire and nobleness to her language;

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it was the Bible which turned a dead oppression into a living church; it was the Bible which put to flight the nightmare of ignorance before the rosy dawn of progress; it was the Bible which made each free Christian man feel some grandeur in the beatings of his own heart, as of a being who stood face to face with God, responsible to Him alone, having "the dignity of God's image upon him, and the sign of His redemption marked visibly upon his forehead." It was the Bible which saved England from sinking into a tenth-rate power as a vassal of cruel, ignorant, superstitious Spain, whose Dominicans and tyrants would have turned her fields into slaughter-houses, as they turned those of the Netherlands, and would have made her cities reek as she made Seville reek with the bale-fires of her Inquisition.

—*Farrar, "The Bible,"* p. 325.

HISTORIAN'S TRIBUTE TO THE BIBLE.

Mr. J. H. Green, in his well-known history of England, speaking as an impartial historian about the influence of the Bible in England, says: "England became the people of a book, and that book was the Bible. It was, as yet, the one English book which was familiar to every Englishman. It was read in churches, it was read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm. . . . Elizabeth might silence or tune the pulpits, but it was impossible for her to silence or tune the great

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preachers of justice and mercy and truth, who spoke from the book which the Lord again opened to the people. . . . The effect of the Bible in this way was simply amazing. The whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class. . . . Theology rules there, said Grotius of England, only ten years after Elizabeth's death. The whole nation, in fact, becomes a church."

WHAT THE BIBLE HAS DONE FOR MANKIND.

As a literary power, we have marked its influence on the histories of more than three thousand years. It is no slight testimony to its regnancy that its themes are vital to the intellectualism of the present day. Its standard of morals, winning the homage of those who dispute the possibility of supernaturalism, is in the ascendant. This vitalizing book has survived the virulent attacks of time and flaw-seeking critics. It has become the transforming power in nations that were hastening to decay. By its agency the most degraded people have become civilized. No permanent good has been wrought where the Book has been forgotten. Its teachings as to immortality have incited to the largest and sublimest deeds in time. The truest conceptions in life have sprung from its pages. It portrays the life of a pauper precious as that of an archangel. It has given the philosophy of hope in the place of despair;

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the loftiest heroism finds strength from its truth. It has called out a generosity deep as the human heart in its paths of light.—*David O. Mears, D.D.,*
“*The Deathless Book.*”

THE BIBLE TRANSFORMED THE BARBAROUS GOTHS.

Before the decaying Roman Empire was overrun and conquered by the Gothic invaders from the North, these Northern people had among them a little captive Cappadocian boy whom they called Wulfila—“the little wolf.” They all loved him and said that he was too good to do wrong. Gloriously did he repay their affection! When he grew up he invented a Gothic alphabet and translated almost the whole Bible into Gothic. A single precious copy of this translation, written in silver letters on purple vellum, is preserved at Upsala, in Sweden, and is the only surviving monument of the Gothic people and their language. This Bible was the means of converting them to Christianity, and preserving the Christian religion to Europe when Alaric and the Goths bowed the proud Roman Empire in the dust.

INFLUENCE OF THE BIBLE EVERYWHERE.

Mr. Charles Dudley Warner, the eminent writer, in an article in *Harper’s Magazine*, said: “Wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact

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with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and of illustrations from the Bible. This is true of fiction, of poetry, of economic and philosophic works, and also of the scientific and even agnostic treatises. It is not at all a question of religion, or of theology, or of dogma; it is a question of general intelligence. A boy or girl at college, in the presence of the works set for either to master, without a fair knowledge of the Bible is an ignoramus, and is disadvantaged accordingly. It is in itself almost a liberal education, as many great masters in literature have testified. It has so entered into law, literature, thought, the whole modern life of the Christian world, that ignorance of it is a most serious disadvantage to the student."

GERMANY MADE GREAT BY THE BIBLE.

Germany owes her freedom and her greatness to the open Bible, which Martin Luther found in the monastery at Erfurth and gave to the people in their own language. All the power of the German language, all its greatest men, and all its imperial progress, date from the time the German people were placed in possession of the Word of God in the common language. (See "*Gesprache mit Goethe*," iii., 256.)

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MY MOTHER'S BIBLE.

This Book is all that's left me now—
Tears will unbidden start;
With faltering lip and throbbing brow
I press it to my heart.
For many generations past
Here is our family tree:
My mother's hands this Bible clasped,
She, dying, gave it me.

Ah! well do I remember those
Whose names these records bear;
Who round the hearthstone used to close
After the evening prayer,
And speak of what these pages said
In tones my heart would thrill!
Though they are with the silent dead,
Here are they living still!

My father read this holy Book
To brothers, sisters, dear:
How calm was my poor mother's look,
Who loved God's Word to hear!
Her angel face—I see it yet!
What thronging memories come!
Again the little group is met
Within the halls of home!

The truest friend man ever knew,
Thy constancy I've tried;
When all were false, I found thee true,
My counselor and guide.
The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live,
It taught me how to die!

—*George P. Morris.*

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WHAT THE BIBLE HAS DONE FOR THE HEATHEN.

King Pompare II., of the island of Tahiti, in the Pacific Ocean, himself made a copy of the Gospel of John for his people. The Bible redeemed this cruel, savage race, and made them a humble, God-fearing people.

In New Zealand an unbeliever was sneering at the Bible to a native chief. The chief pointed to a great stone and said: "My fathers and I were once bloodthirsty cannibals. On that stone we slaughtered and roasted and devoured our human victims. We are Christians now. What raised us to what we are from what we were? The Bible at which you scoff."

Canon Farrar states that the Bishop of Moosonee told him that once he was present at a small gathering of Indians on the coast of Hudson's Bay, and he found that there was scarcely a man present who had not murdered his own mother when she became too old to work. Now each of them possesses Bible, and each is an earnest Bible student.

THE BIBLE ONE CAUSE OF MODERN ENLIGHTENMENT.

Eugene W. Chafin, in an address on "The Church and the School," says: "We had to have a new order of things, and God sent to the world in the fifteenth century three men who did the work—Gutenberg to discover the art of printing,

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Martin Luther to give us the open Bible, and Christopher Columbus to discover a new continent. We had to have a new country in which to bring all the nations of the earth together, and God sent Columbus to discover America. We had to have the open Bible, and God sent Martin Luther to give that to us. Then we had to have the means to multiply it in order to give the word of God to all the people, and He sent Gutenberg with the art of printing. It was no accident that they came to the world in the fifteenth century. It was all a part of God's great plan."

GEORGE HERBERT ON THE BIBLE.

George Herbert wrote:

"The Bible? That's the Book. The Book indeed;
The Book of books,
On which who looks,
As he should do, aright, shall never need
Wish for a better light
To guide him in the night.

" 'Tis heaven in perspective, and the bliss
Of glory here,
If anywhere,
By saints on earth anticipated is,
While faith to every word
Its being doth afford."

IZAAK WALTON AND THE BIBLE.

Izaak Walton wrote:

"Every hour
I read you kills a sin,
Or lets a virtue in
To fight against it."

THE BIBLE LIKE A REFRESHING STREAM.

Theodore Parker says: "How much has the Bible done for mankind! No abuse has deprived us of its blessings. You trace its path across the world from the day of Pentecost to this day. As a river springs up in the heart of a sandy continent, having its father in the skies and its birthplace in distant unknown mountains; as the stream rolls on, enlarging itself, making in that arid waste a verdure wherever it turns its way; creating palm groves and fertile plains where the smoke of the cottages curls up at eventide, and marble cities send the gleam of their splendor into the sky—such has been the course of the Bible on the earth. . . . It has made a deeper mark on the world than the rich and beautiful literature of all the heathen."

TRIBUTES OF THE TRANSLATORS OF THE BIBLE.

The translators of the King James Version of the Bible, in their preface, said: "Men talk much of *elresione*—how many sweet and goodly things it had hanging on it; of the philosopher's stone, that it turneth copper into gold; of *Cornucopia*, that it had all things necessary for food in it; of *Panaces* the herb, that it was good for all diseases; of *Catholicon* the drug, that it is instead of all purges; of Vulcanic armor, that it was an armor of proof against all thrusts and all blows.

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Well, that which they falsely or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture for spiritual. It is not only an armor, but a whole armory of weapons, both offensive and defensive; whereby we may save ourselves and put the enemy to flight. It is not a herb, but a tree, or, rather, a whole paradise of trees of life which bring forth fruit every month, and the fruit thereof is for meat and the leaves for medicine. It is not a pot of manna or a cruse of oil . . . but as it were a shower of heavenly bread . . . and a whole cellar full of oil vessels. In a word, it is a panary of wholesome food against fenowed traditions; a physician's shop (St. Basil calleth it) of preservatives against poisoned heresies; a pandect of profitable laws against rebellious spirits; a treasury of most costly jewels against beggarly rudiments; finally, a fountain of most pure water, springing up into everlasting life."

"If we be ignorant, the Scriptures will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us. *Tolle, lege; tolle, lege.*"

THE BIBLE A LAMP FROM GOD.

This lamp, from off the everlasting throne,
Mercy took down, and in the night of time
Stood, casting on the dark her gracious bow,
And evermore beseeching men, with tears
And earnest sighs to hear, believe and live.

—*Pollok.*

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THE BIBLE AN INSTRUCTIVE BOOK.

Richard Hooker, the eminent writer, says: "There is scarcely any noble part of knowledge worthy of the mind of man but from Scripture it may have some direction and light."

PITCAIRN ISLAND TRANSFORMED BY THE BIBLE.

In 1790 the crew of the English vessel named "The Bounty" mutinied, mastered the vessel and turned their officersadrift. Nine of the mutineers, with six men and twelve women from Tahiti, landed on the uninhabited Pitcairn Island, which had been discovered in 1767. One of the mutineers learned how to make an intoxicating drink from a native root; and the little island, seven miles in circumference, became a place of debauchery and drunkenness, and a "hell on earth." Bloody massacres occurred, and drunken orgies, until, in 1800, all the Tahitian men and all the English but one had perished. The one English survivor was John Adams. He found a Bible in the wreck of "The Bounty," and through reading it was brought under remorse for his sins. He taught the Bible to the Tahitian women and their children. He became head of a patriarchal community, which, though half-caste and the offspring of mutineers, murderers and savages, became, through the teaching of the Bible, renowned throughout the world for the kindness and gentleness of their character, and the Christlikeness of

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their lives. The little island was transformed into "a paradise on earth" by the influence of the Bible.

PRAISE GOD FOR THE BIBLE.

(Tune, "Home, Sweet Home.")

Praise God for the Bible,
Which comes like a friend,
To counsel and comfort,
To guide and defend.
Praise God for the Bible,
Far better than gold;
The words of sure promise
Its pages unfold.

CHORUS.

Praise, praise, forever praise;
Praise God for the Bible,
That gladdens our days.

Praise God for the Bible;
It burns like a fire,
As dross from the silver,
Each evil desire.
Praise God for the Bible,
His letter of love,
To fathers and children,
Inviting above.

Praise God for the Bible,
That kills like a sword,
Our sins and wrong-doings,
And fights for the Lord.

Praise God for the Bible,
A lamp in our path,
To guide through life's journey,
And shadow of death.

—*Little Pilgrim Songs.*

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THE BIBLE.

The Spirit breathes upon the Word,
And brings the truth to sight;
Precepts and promises afford
A sanctifying light.

A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age—
It gives, but borrows none.

The hand that gave it still supplies
The gracious light and heat;
His truths upon the nations rise—
They rise, but never set.

Let everlasting thanks be Thine,
For such a bright display
As makes a world of darkness shine
With beams of heavenly day.

My soul rejoices to pursue
The steps of Him I love,
Till glory breaks upon my view,
In brighter worlds above.

—*William Cowper.*

JEWISH NATION PRESERVED BY THE BIBLE.

The Old Testament is the Bible of *the Jews*; and see what it did for them! It enshrined the code of their great lawgiver; it preserved the burning words of their mighty prophets; it presented them with a history prolific in heroic examples; it gave them a harp, which, soft as Memnon's at morning, furnished their worship with golden canticles, and throbbed with every spontaneous

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emotion of their joy and their despair. And what else has preserved their immemorial continuity as the most imperishable of the nations of the world? Why have revolutions thundered in vain over their heads? Judea saw many a mighty empire rise and fall; she was herself but a petty kingdom, hardly more extensive, and not nearly so populous, as many an English county. The hosts of Assyria trampled her into the mire; Babylonia swept her into hopeless exile; Persia imprisoned her in the iron network of her cruel satrapies; the kings of Syria and Egypt made her the football of their fierce contentions; republican Rome put her under a procurator who was the son of a slave; imperial Rome burned her to ashes and reared a temple to Venus on the platform of the revived shrine of God. The nations of Europe, with their Torquemadas and Borgias and devilish Inquisitions, in Italy and England, and miserable Spain, tortured and insulted her. The Moslems have held her land and city for twelve centuries and a half under their effete and somnolent despotism—but where are her enemies?

Assyria, Greece, Rome, Carthage, where are they? “They are dead, they shall not live; they are deceased, they shall not rise.” Even brilliant Greece, with her poetry and her art and her science, perished of her own lusts. Even imperial Rome, with her legions and her luxuries, sickened of her imported corruption. But because Israel had her Bible, and clung to it—because, amid all her miserable failings, she was “the lifter up to

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the nations of the banner of righteousness"—they have perished, and she remaineth. The word of the Lord, given to her in her Scriptures, has been fulfilled to her in the letter: "Fear not, thou worm Jacob, and thou handful Israel. I will help thee, saith the Eternal. Behold, I have graven thee upon the palms of my hands."—*Dean Farrar, "The Bible: Its Meaning and Supremacy,"* pp. 321, 322.

GEORGE WITHER AND THE BIBLE.

George Wither wrote:

"For many books I care not, and my store
Might now suffice me though I had no more
Than God's two Testaments, and then withal
That mighty volume which the world we call. . . .
... books which better far instruct me can
Than all the other paper works of man,
And some of these I may be reading, too,
Where'er I come, or whatsoe'er I do."

THE BIBLE HAS BLESSED MULTITUDES.

Do you ever think, as you pass along the chapters of the Bible, that they are now like the king's highways; that more saints than tongue could count have walked along these pages towards heaven; that each verse has been a bosom like a mother's to some child in Christ; that each verse has had in it blessings for a multitude of souls; that these passages of hope and joy have made melody for thrice ten million struggling souls; that these Scriptures are a sublime renewal of the miracle of the loaf which increases by using,

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and which feeds without diminution? These unwasting chapters have supplied armies, and multitudes of faint and hungry saints, but there is not a particle gone. There is as much yet for the famishing soul as when first they were set forth. To the end the loaf shall be broken, and shall yield a liberal abundance for every human want; and to the end the undiminished whole shall remain a witness and a miracle of the Divine spiritual bounty.—*Beecher.*

THE BIBLE NOT LIKE A JELLY-FISH.

There is a substance which you must have noticed cast on the seashore—the *medusa*, or sea-nettle, as some sorts of it are called; an object rather beautiful as its dome of amber quivers in the sun. And a goodly size it often is, so large at times that you could scarcely lift it; but it is all a watery pulp; and if you were carrying it home, or trying to preserve it, the whole mass would quickly trickle out of sight and leave you nothing but a few threads of substance. Now, most books are like the marine medusa; fresh stranded, newly published (as the expression is), they make a goodly show; but when a few suns have shone on them, the crystal jelly melts, the glittering cupola has vanished, and a few meagre fibres in your memory are all the residue of the once popular authorship. If you ever tried it you must have been struck with the few solid thoughts, the few suggestive ideas, which survive from the perusal of the most brilliant of human

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books. Few of them can stand three readings, and of the memorabilia which you had marked in your first perusal, on reverting to them you find that many of them are not so striking or weighty or original as at first you fancied. But the Word of God is solid; it will stand a thousand readings, and the man who has ever gone over it the most frequently and the most carefully is the surest of finding new wonders there.—*Hamilton, 1814-1867.*

HOLY BIBLE, BOOK DIVINE.

Holy Bible, book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came,
Mine to teach me what I am.

Mine to chide me when I rove,
Mine to show a Saviour's love;
Mine art thou to guide my feet,
Mine to judge, condemn, acquit.

Mine to comfort in distress,
If the Holy Spirit bless;
Mine to show by living faith
Man can triumph over death.

Mine to tell of joys to come,
And the rebel sinner's doom;
Holy Bible, book divine,
Precious treasure, thou art mine.

—*John Burton.*

NOTED HISTORIAN PRAISES THE GOSPELS.

Mr. Lecky, the noted historian, expresses his opinion of the Gospels in the following words:

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“The simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and all the exhortations of moralists.”

THE SCRIPTURES AN INEXHAUSTIBLE MINE.

It is said of some of the mines of Cornwall that the deeper they are sunk, the richer they prove. Though some lodes have been followed a thousand or fifteen hundred feet, they have not come to an end. Such is the Bible. It is a mine of wealth, which can never be exhausted. The deeper we sink into it, the richer it becomes, and the more it will influence our lives for good.



BLESSINGS OBTAINED FROM BIBLE STUDY

BEAUTIES OF THE BIBLE.

There is a marvelous personal fitness about this Book of books. Each man hears of God in his own tongue. You know what that means. You know how good it is for a man of another land to hear his own tongue. You know how sweet your own language sounds when in a foreign land. Tears come to the eyes of many a foreign-born immigrant who hears in this far-off country his mother tongue again. The Bible finds every man and speaks the language of his own heart. We believe in the inspiration of the Bible because it so inspires us and meets our need and speaks to our heart. It has a wonderful adaptability. The Bible has been likened unto a house of many mansions. We pass in the five books of Moses Chambers of Law and Justice hung with the portraits of those who were pathfinders in religious civilization, and pass on into the Great Hall of History, containing the library and archives of the national life, and then enter the Gymnasium where Job exercises his soul, and linger to listen in the Music Gallery to the sweet singing of the Psalms of David and the Song of Songs. In the Book of Proverbs we behold the Chamber of Com-

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merce; in Ecclesiastes the Prison-house of the soul, and then we wander on into the spacious Halls of Ancient Prophecy, which open out into the new age. Here and there we find little arbors of delight, small conservatories where the flowers of faith bloom, Esther, and Ruth, and the wondrous visions of the Prophets. Passing out into the open, we enter the more modern and majestic Annex of the New Testament. In the entrance we have four full-length portraits of the Lord of the House. We are then ushered immediately into the Guest-room where Saints, Apostles and Martyrs meet and greet each other in the service of their Lord. Across the Hall is the Library with letters from many hands—Paul and Peter and James and John and Jude. Stepping out on the Balcony, we seem to see stretching away in the distance the City of God coming down from Heaven, the Paradise that has been regained by the Redeemer with the fountains and crystal streams; the trees with their strange fruit and the King in his beauty.

Step into the Music-room and listen to the melody:

“Rise up, my love, my fair one, and come away.
For lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land.”

Step into the Library and take up one of the volumes and read:

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“For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fig tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.”

Step into the Rest-room and read the mottoes on the walls. “Let not your heart be troubled. Ye believe in God, believe also in me.” “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” “The Lord is my Shepherd: I shall not want.”

Step into the Dining-room and listen to the blessing at the table:

“Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls. Yet I will rejoice in the Lord, I will joy in the God of my salvation.”

Step out on the Balcony and hear the call:

“They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat. But the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.”

No wonder Tennyson spoke of the literature of the English Bible in highest praise. No wonder

BLESSINGS FROM BIBLE STUDY

Ruskin attributed his majestic style of writing to the Book of books. No wonder Benjamin Franklin astonished the French Court by reading from the Book of Ruth. No wonder Sir Walter Scott said, "There is only one Book." For "within this awful volume lies the mystery of mysteries."—*Rev. Hugh T. Kerr, D.D.*

READING THE BIBLE LIKE GLEANING HONEY.

To some the Bible is uninteresting and unprofitable, because they read too fast. Amongst the insects which subsist on the sweet sap of flowers, there are two very different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems; and as you watch its jaunty gyrations over the fields, and its minuet dance from flower to flower, you can not help admiring its graceful activity, for it is plainly getting over a great deal of ground. But, in the same field there is another worker, whose brown vest and businesslike straightforward flight may not have arrested your eye. His fluttering neighbor darts down here and there, and sips elegantly wherever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and wherever he alights he either finds honey or makes it. If the flower-cup be deep, he goes down to the bottom; if its dragon-mouth be shut, he thrusts its lips asunder; and if the nectar be peculiar or recondite, he explores all about till he discovers it,

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and then having ascertained the knack of it, joyful as one who has found great spoil, he sings his way down into its luscious recesses. His rival, of the painted velvet wing, has no patience for such dull and long-winded details. But what is the end? Why, the one died last October along with the flowers; the other is warm in his hive to-night, amidst the fragrant stores which he gathered beneath the bright beams of summer.

Reader, to which do you belong?—the butterflies or bees? Do you search the Scriptures, or do you only skim them? Do you dwell on a passage till you bring out some meaning, or till you can carry away some memorable truth or immediate lesson? or do you flit along on heedless wing, only on the lookout for novelty, and too frivolous to explore or ponder the Scriptures? Does the Word of God dwell in you so richly, that in the vigils of a restless night, or in the bookless solitude of a sick-room, or in the winter of old age or exclusion from ordinances, its treasured truths would perpetuate summer round you, and give you meat to eat which the world knows not of?—*Hamilton, 1814-1867.*

SOME APPROPRIATE PASSAGES.

The Gideons are placing tens of thousands of Bibles in hotel rooms for the benefit of guests. By way of suggestion, on the first fly-leaf the following is printed:

“If lonesome or blue and friends untrue, read Psalm 23; Psalm 27; Luke 15.

BLESSINGS FROM BIBLE STUDY

“If trade is poor, read Psalm 37; John 15.

“If discouraged or in trouble, read Psalm 126; John 14.

“If you are out of sorts, read Hebrews 12.

“If you are losing confidence in men, read 1 Corinthians 13.

“If skeptical, read John 6:40; 7:17; Phil. 2:9-11.

“If you can’t have your own way, read James 3.

“If tired of sin, read Luke 18:35-43; -8:9-14; John 9.

“If very prosperous, read 1 Cor. 10:12, 13.

“Happy conclusion, read Psalm 131; Matt. 6:33; Romans 12.

A PRESCRIPTION FOR YOU.

If you are *impatient*, sit down quietly and talk with *Job*.

If you are just *strong-headed*, go and see *Moses*.

If you are getting *weak-kneed*, take a good look at *Elijah*.

If there is *no song* in your heart, listen to *David*.

If you are a *policy man*, read *Daniel*.

If you are getting *sordid*, spend awhile with *Isaiah*.

If you are *chilly*, get the *beloved disciple* to put his arms around you.

If your *faith is below par*, read *Paul*.

If you are getting *lazy*, watch *James*.

GREATEST THOUGHTS ABOUT THE BIBLE

If you are *losing sight of the future*, climb up the stairs of *Revelation* and get a glimpse of the promised land.—*Author unknown*.

HOW TO USE THE BIBLE.

When in sorrow, read John 14.

When men fail you, read Psalm 27.

When you have sinned, read Psalm 51.

When you worry, read Matt. 6:19-34.

Before church service, read Psalm 87.

When you are in danger, read Psalm 91.

When you have the blues, read Psalm 139.

When you are discouraged, read Isaiah 40.

If you want to be fruitful, read John 15.

When doubts come upon you, try John 7:17.

When you are lonely or fearful, read Psalm 23.

When you forget your blessings, read Psalm 103.

For Jesus' idea of a Christian, read Matthew 5.

For James' idea of religion, read Jas. 1:19-27.

When your faith needs stirring, read Hebrews 11.

When you feel down and out, read Rom. 8:31-39.

When you want courage for your task, read Joshua 1.

When the world seems bigger than God, read Psalm 90.

When you want rest and peace, read Matt. 11:25-30.

When you want Christian assurances, read Rom. 8:1-30.

BLESSINGS FROM BIBLE STUDY

For Paul's secret of happiness, read Col. 3:12-17.

When you leave home for labor or travel, read Psalm 121.

When you grow bitter or critical, read 1 Corinthians 13.

When your prayers grow narrow or selfish, read Psalm 67.

For Paul's rules on how to get along with men, read Romans 12.

When you think of investments and returns, read Mark 10:17-31.

For a great invitation and a great opportunity, read Isaiah 55.

For Jesus' idea of prayer, read Luke 11:1-13; Matt. 6:5-15.

Why not follow Ps. 119:11, and hide some of these in your memory?—*Selected.*

FOR DAILY MEDITATION.

Would you see yourself as God sees you? Gen. 6:5; Ps. 51:5; Isa. 64:6; Jer. 17:9; Mark 7:21-23; John 3:6.

Would you see yourself in Christ? 2 Cor. 5:17; John 6:63; Eph. 2:1-10.

Would you enjoy His continued presence? Ps. 1:1-3; 119:49-56; John 15:1-16; Eph. 5:26, 27.

Would you be assured of Divine guidance? Ps. 32:8; John 7:17; Rom. 8:11-18; Matt. 7:7-14; Josh. 1:6-9.

Would you know your place in service? Rom. 12:1-11; 1 Cor. 9:22-27; 2 Cor. 8:12.

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Would you have new experiences in grace?
Isa. 58:6-11; Gal. 6:1-9; Heb. 10:19-25.

Would you have a Friend at all times? Prov. 18:24; Matt. 28:18-20; John 11:32-35; 12:1-3.

Would you wear a crown in glory? 1 Cor. 15:57, 58; Rom. 8:31-39; 1 Pet. 1:3-20; Rev. 3:18-21.

GOD'S WORD.

A wonderful tree I find God's Word,
And 'neath it day by day
I take the fruit that gives me strength
To bear me on life's way;
A stately tree, so large and tall,
There's shelter, rest and food for all.

A telescope I find God's Word,
And, be the skies dark or clear
This trusty instrument reveals
God and my Saviour dear;
While mirrored daily on my heart
Are splendors that can ne'er depart.

A treasure-house I find God's Word,
With all its contents free;
And reaching forth, I take, and say,
"The Lord meant this for me."
And for my faith, what joys are given!
True peace, and love and life and heaven!

I find God's Word a river deep,
No ripple, yet a tide;
I launch my bark and glide away,
My Saviour e'er my guid
And sweet the comfort, sweet the rest,
While sailing toward the haven blest!

—George Whitefield D'Vys.

BLESSINGS FROM BIBLE STUDY

GOOD NEWS.

1. If you are in trouble, read Psalm 34.
2. If trade is poor, read Psalm 37.
3. If very prosperous, read 1 Cor. 10:12.
4. If overcome with backsliding, read James 1; Hos. 14:4-9.
5. If tired of sin, read Psalm 51; Luke 18:9-14.
6. If you desire something new, read John 3; Revelation 21 and 22.
7. If you desire peace, power and plenty, read John 14.
8. If you are lonesome and restless, read Psalms 23 and 27.
9. If you are losing confidence in men, read 1 Corinthians 13.
10. If you desire peaceful slumbers, read Psalm 121.

HOW WE SHOULD LOVE THE BIBLE.

Though the Scriptures were dedicated by the Holy Spirit, and hold the lamp to knowledge and happiness, how many cast the precious charter behind their backs, or even trample it under their feet! "Though," as one expresses it, "God Himself has vouchsafed to become its author, how few will so much as give His work the reading!" The renowned Scipio Africanus hardly ever had Xenophon's writings out of his hand. Alexander the Great made Homer's poems his constant companion. St. Chrysostom was so fond of Aristote-

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phanes' comedies, that he even laid them under his pillow when he slept. Our matchless Alfred constantly carried "Boethius de Consol. Phil." in a fold of his robe. Tamerlane (if I rightly remember) always carried about with him the "History of Cyrus." Bishop Jewel could recite all "Horace," and Bishop Sanderson all "Tully's Offices." The Italians are said to be such admirers of "Tasso," that the very peasants sing him by heart as they pursue their country labors. The famous Leibnitz could repeat, even in extreme old age, the greatest part of "Virgil"; and one of the popes is said to have learned English, purely for the sake of reading the "Spectator" in its original language. How warmly does Horace recommend the study of the Greek writers to the Roman youth! *Nocturna versate manu, versate diurna.* How, then, ought Christians to study the Book of God! Beza, at upwards of eighty years of age, could repeat the whole of St. Paul's Epistles in the original Greek, and all the Psalms in Hebrew; and even more lately, the learned Witsius, at a very advanced period of life, could recite almost any passage of Scripture in its proper Hebrew or Greek, together with the contexts and criticisms of the best commentators. How will such persons rise in judgment against the negligent professors, the many superficial divines, and the flimsy infidels of the present day! Time has been when the Word of the Lord was precious in this land, so precious that in the reign of Henry VIII. an honest farmer once gave a cart-

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load of hay for one leaf of St. James' Epistle in English. Now, indeed, through the goodness of God, the manna of His Word lies in abundance round our tents. But what is the consequence? Most of us are for reading any book except that which can make us wise to salvation. We disrelish even the bread of life: I almost said we spurn it away with our feet. Hence our spiritual declensions. May we not address the generality of Christians, so called, in the words of Mr. Boston? "The dust on one hand, or the finery on the other, about your Bibles, is a witness now, and will at the last day be a witness, of the enmity of your hearts against Christ as a prophet."

EXHAUSTLESSNESS OF THE BIBLE.

Walk all up and down this Bible domain. Try every path. Plunge in at the prophecies and come out at the epistles. Go with the patriarchs, until you meet the evangelists. Rummage and ransack, as children who are not satisfied when they come to a new house, until they know what is in every room, and into what every door opens. Open every jewel-casket. Examine the skylights. For ever be asking questions. Put to a higher use than was intended the Oriental proverb, "Hold all the skirts of thy mantle extended when heaven is raining gold."

*last
point*

Passing from Cologne to Bonn on the Rhine, the scenery is comparatively tame. But from Bonn to Mayence it is enchanting. You sit on deck, and feel as if this last flash of beauty must

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exhaust the scene; but in a moment there is a turn of the river, which covers up the former view with more luxuriant vineyards, and more defiant castles, and bolder bluffs, vine-wreathed, and grapes so ripe that if the hills be touched they would bleed their rich life away into the bowels of Bingen and Hockheimer. Here and there there are streams of water melting into the river, like smaller joys swallowed in the bosom of a great gladness. And when night begins to throw its black mantle over the shoulder of the hills, and you are approaching disembarkation at Mayence, the lights along the shore fairly bewitch the scene with their beauty, giving one a thrill that he feels but once, yet that lasts him for ever. So this river of God's Word is not a straight stream, but a winding splendor—at every turn new wonders to attract, still riper vintage pressing to the brink, and crowded with castles of strength—Stolzenfels and Johannisberger as nothing compared with the strong tower into which the righteous run and are saved—and our disembarkation at last, in the evening, amid the lights that gleam from the shore of heaven. The trouble is that the vast majority of Bible voyagers stop at Cologne, where the chief glories begin.

The sea of God's Word is not like Gennesaret, twelve miles by six, but boundless; and in any one direction you can sail on for ever. Why, then, confine yourself to a short psalm, or to a few verses of an epistle? The largest fish are not near the shore. Hoist all sail to the winds of heaven. Take

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hold of both oars and pull away. Be like some of the whalers that go off from New Bedford or Portsmouth to be gone for two or three years. Yea, calculate on a lifetime voyage. You do not want to land until you land in heaven. Sail away, O ye mariners, for eternity. *Launch out into the deep.*—*Talmage.*

THE BIBLE ADAPTED TO BOTH LEARNED AND UNLEARNED.

Many hesitate to yield themselves to Christ, because they can not understand all that the Bible contains.

It admits not of question that there are in the Scriptures some “things hard to be understood”—deep and inscrutable problems which no human intellect can solve. This results necessarily from the weakness of our faculties, and the infinite nature of the subjects of which revelation treats. It is to be expected that our feeble reason, which meets a thousand enigmas even in the affairs of this life, should find itself baffled and confounded whenever it attempts to grasp the mighty secrets of eternity. But “what is that to thee?” These mysteries belong only to the field of speculative truth—to those recondite matters of the celestial world which are wholly dissevered from thy present wants and duties. All that is practical, all that relates to the condition of man as a sinner, to the method of his recovery by the atoning death and justifying righteousness of Christ, and to the obligations which press upon

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him in these circumstances, is entirely plain and simple. How irrational is it for men to reject blessings of which they have a conscious need, and to disregard commands which they know and can comprehend, because there may be other points connected with them which their limited powers can not fully explore! You would ridicule the folly of him who should refuse necessary food until he could trace out all the hidden processes of digestion and nutrition. Not less absurd are you in refusing to become religious because you can not unravel all the mysteries of religion. Whatever obscurity may appear to your dim vision to hang over the higher realms of truth, the fact of salvation by faith in Christ is clear and intelligible to the weakest capacity. What madness, then, is it to turn away from the gracious offers of the gospel, from the plain duties that are vital to your happiness, because the scheme of redemption which propounds those offers, and prescribes those duties, may involve other topics too vast for your comprehension!—*G. B. Ide.*

THE BIBLE A FEAST OF GOOD THINGS.

An immigrant is journeying across the great American desert to the land of gold and the clime of the sun. He is perishing with thirst. The scanty supply of water which he took with him has long been exhausted, and for many weary miles no spring or brook, and not even a stagnant pool left from the winter snows, has met the eye. At length, just as he is about to abandon all

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further effort, and lie down in despair to die, his ear, rendered acute by suffering, catches the low, faint murmur of a distant stream. Hope and the love of life revive at the sound, and with all his remaining strength he hurries towards it. But just as he is on the point of quenching his thirst, he stops and says to himself: "Whence does this water come? Is it from rain falling on the mountain-top, percolating down through the fissures in the rocks, and bubbling out in the stream which I see? Or does its birthplace lie in some secret fountain deep in the heart of the earth? I do not know, and I will not drink of it till I do know." And so he turns away to encounter again the horrors of the dry and burning desert.

Do you tell me that fatuity so monstrous is impossible? In relation to the supply of bodily wants it may be, but not in relation to the needs of the soul. Your own conduct is the strict moral parallel of the case I have supposed. You are in peril of dying from spiritual thirst. The necessities of your immortal nature can not be met by anything within yourself, or in the world around you. But God has opened a Fountain. Christ has said: "If any man thirst, let him come to me and drink." The waters of salvation, welling forth from the Mercy-seat above, have descended in copious floods to refresh and bless the earth. And will you refuse to drink of the River of Life which flows full and free before you, proffering health and gladness to your fam-

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ished soul, because you can not discover everything pertaining to its source far, far away in the recesses of the Eternal Mind?—*G. B. Ide.*

THE BIBLE AN ARMORY, TREASURY, ETC.

The Scripture is not only an armor, but also a whole armory of weapons, both offensive and defensive, whereby we may save ourselves, and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of manna, or a cruse of oil, which were for memory only, or for a meal's meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great, and as it were a whole cellar full of oil vessels, whereby all our necessities may be provided for, and our debts discharged. In a word, it is a panary of wholesome food, against fenewed traditions; a physician's shop (St. Basil calls it) of preservatives against poisoned heresies; a pandect of profitable laws, against rebellious spirits; a treasury of costly jewels, against beggarly rudiments; finally, a fountain of most pure water springing up to everlasting life. And what marvel! The original thereof being from heaven, not from earth; the author being God, not man; the inditer, the Holy Spirit, not the wit of the apostles or prophets; the penmen, such as were sanctified from the womb and endued with a principal portion of God's Spirit; the matter verity, piety, purity,

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uprightness; the form, God's Word, God's testimony, God's oracles, the word of truth, the word of salvation, etc.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that shall never fade away. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.—*Translators of the English Version.*

THE BIBLE COMPARED TO A COMPASS.

The believing poor feel the use and worth of the Scriptures as an illiterate mariner feels the use and worth of his compass. The mariner, perhaps, has neither curiosity nor capacity enough to inquire why his needle takes a polar direction, or what the learned have to say on its observed variations in different parts of the globe; he knows nothing of the laws of magnetism, why iron and not lead should be the recipient of it, when or by whom it was discovered, or to what variety of purposes it may be applied; but this man knows, illiterate as he is, that it is by this needle only that he finds his way through a trackless ocean; he knows that by this alone he has escaped many dangers, and obtained many deliverances; he knows he can proceed safely only as he is directed by it, or take rest only as

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he attends to it; and that it will bring him home to his family and friends at last. Thus the poor take the benefit of Revelation, though they are not able accurately to maintain theories, nor answer questions respecting it, as a scholar might.—*Cecil*, 1748-1810.

THE BIBLE FOOD FOR THE SOUL.

Let a man live in awe of the Word, and make it his business to maintain communion with God; for this will show him the necessity of His Word for to comfort and strengthen him upon all occasions. A lively Christian that in good earnest minds his work, must have the Word by him for his strength and support, as he that labors must have his meals, otherwise he will faint. Painted fire needs no fuel, and when we content ourselves with a loose and careless profession, then we will not so delight ourselves in God's Book, and run to it for support of our souls. But when we make it our business, then naturally we will be carried out in love to the Word.—*Manton*, 1620-1677.

THE BIBLE SHOULD BE READ AS A WILL.

Job uses the language of appropriation. He says, “*My* Redeemer.” And all that we know, or hear, or speak of Him will avail us but little, unless we are really and personally interested in Him as our Redeemer. A cold, speculative knowledge of the gospel, such as a lawyer has of a will or a deed, which he reads with no further design

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than to understand the tenor and import of the writing, will neither save nor comfort the soul. The believer reads it, as the will is read by the heir, who finds his own name in it, and is warranted by it to call the estate and all the particulars specified his own. He appropriates the privileges to himself, and says the promises are mine; the pardon, the peace, the heaven, of which I read, are all mine. This is the will and testament of the Redeemer, of my Redeemer. The great Testator remembered me in His will, which is confirmed, and rendered valid by His death (Heb. ix. 16), and therefore I humbly claim, and assuredly expect, the benefit of all that He has bequeathed.—*Newton, 1725-1807.*

THE BIBLE COMPARED TO MANY THINGS.

The Bible is a rock of diamonds, a chain of pearls, the sword of the Spirit; a chart by which the Christian sails to eternity; the map by which he daily walks; the sun-dial by which he sets his life; the balance in which he weighs his actions.
—*T. Watson.*

WE SHOULD SEARCH THE SCRIPTURES.

Did men believe the Scripture to be the Word of God, and to contain matters of the highest importance to our everlasting happiness, would they neglect it and lay it aside, and study it no more than a man would do an almanack out of date, or than a man, who believes the attaining a philosopher's stone to be impossible, would

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study those books that treat of it? If men did believe that it contains plain and easy directions for the attaining of eternal happiness, and escaping eternal misery, they would converse much with it, make it their companion and their counsellor, "meditate in it day and night," read it with all diligence, and put in practice the directions of it.

So that whatever men pretend, it is plain, that those who neglect God and religion, and contradict the precepts of His Word by their lives, they do not firmly believe there is a God, nor that this book is the Word of God.—*Tillotson*, 1630-1694.

BIBLE STUDY OUR GREATEST DUTY.

To read the Word is no ordinary duty, but the mother of all duty, enlightening the eyes and converting the soul, and creating that very conscience to which we would subject it. We take our meat, not by duty—the body must go down to dust without it—therefore we persevere, because we love to exist. So also the Word of God is the bread of life, the good of all spiritual action, without which the soul will go down—if not to instant annihilation—to the wretched abyss of spiritual and eternal death.—*Irving*.

THE BIBLE AN AID TO REASON.

The telescope, we know, brings within the sphere of our own vision much that would be undiscoverable by the naked eye; but we must

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not the less employ our eyes in making use of it, and we must watch and calculate the motions and reason on the appearances of the heavenly bodies, which are visible only through the telescope, with the same care we employ in respect to those seen by the naked eye. And an analogous procedure is requisite if we would derive the intended benefit from the pages of inspiration, which were designed, not to save us the trouble of inquiring and reflecting, but to enable us on some points to inquire and reflect to better purpose; not to supersede the use of our reason, but to supply its deficiencies.—*Whately.*

THE BIBLE SHOULD BE IN A COMMON TONGUE.

Translation it is that opens the window, to let in the light; that breaks the shell, that we may eat the kernel; that puts aside the curtain, that we may look into the most holy place; that removes the cover of the well, that we may come by the water, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered. Indeed, without translation into the vulgar tongue, the unlearned are but like children at Jacob's well (which was deep) without a bucket or something to draw with; or as that person mentioned by Isaiah (xxix. 11) to whom when a sealed book was delivered with this motion, "Read this, I pray thee," he was fain to make this answer, "I can not, for it is sealed."

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The very meanest translation of the Bible in English contains the Word of God, nay, is the Word of God. As the king's speech, which he uttered in Parliament, being translated into French, Dutch, Italian, and Latin, is still the king's speech, though it be not interpreted by every translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere.—*Translators of the English Version.*

THE BIBLE CHARM斯 THOSE WHO LOVE IT.

Like other books, the charm of the Bible will very much depend on the frame of mind in which it is studied. To an earnest reader it will always be interesting; to a docile reader it will always be new and surprising. If you intend to visit the lands where gold is gathered, you will peruse with avidity the publications which describe them, and which tell you what equipments to provide. Or if you are fond of some science, you will spend half the night devouring a treatise which expounds its principles, and you will feel richly rewarded in your fresh information or your new intellectual mastery.—*Hamilton, 1814-1867.*

THE BIBLE SHOULD BE IN COMMON LANGUAGE.

Bless God for the translation of the Scriptures. The Word is our sword; by being translated, the sword is drawn out of its scabbard. What use,

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alas! could a poor Christian that understands but one language, which his mother taught him, make of this sword when presented to him as it is sheathed in Greek and Hebrew? Truly, he might even fall a-weeping with John at the sight of the sealed book, because he could not read in it (Rev. v. 4). Oh, bless God that hath sent, not angels, but men, furnished by the blessing of God on their indefatigable labors and studies, with ability to roll away the stone from the mouth of this fountain!—*Gurnall, 1617-1679.*

THE BIBLE MEETS EVERY NEED.

Whatever use man makes of this standard of truth, the standard itself remains fixed, tried and unimpaired. When I take down a great author, such as Lord Bacon, I find that time has discovered many errors, and rendered obsolete many positions, to be found in that most comprehensive of human minds. But I see that time can take nothing from the Bible. I find it a living monitor. Like the sun, it is the same in its light and influence to man this day which it was ages ago. It can meet every present inquiry; it can console under every present loss; and it can become, in God's hand, a daily exciting cause of growth and comfort.—*Cecil, 1748-1810.*

COMFORT FROM THE SCRIPTURES PERSECUTED SAINTS COMFORTED BY THE BIBLE.

The Bible has comforted the saints of God under the basest calumnies. St. Athanasius was accused of magic and murder; St. Jerome of impurity; St. Gregory of Nyassa of base embezzlement; St. Chrysostom of gluttony, fraud and hypocrisy; St. Basil of heresy and treason; Luther of every kind of crime; Richard Hooker of adultery; St. Vincent de Paul of theft. Milton was called a venomous serpent and a foul-mouthed Zolius; William the Silent was accused of having murdered his own wife; the saintly Whitefield was accused of crimes worse than Sodom ever knew; and yet their faith was sustained by the Word of God. (See *Farrar, "The Bible: Its Meaning and Supremacy,"* p. 315.)

QUEEN LOUISE COMFORTED BY A PSALM.

After the awful defeat at Jena, in 1806, when Prussia was conquered by the cruel and reckless ambition of Napoleon, no one felt more keenly the throes of anguish over the nation's defeat than did the beautiful young *Queen Louise*. It meant the utter ruin of all her hopes. When she heard the news she burst into uncontrollable

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weeping. How did she calm her anguish? It was a pious custom in Germany when a pupil left school to accompany him singing the thirty-seventh Psalm, of which the fifth verse is, "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." The young queen sat down to her piano, and softly sung this Psalm. When she rose, her eye was clear and her spirits tranquil. The same verse was a constant comfort to *David Livingstone*, the famous missionary, during all the sufferings, perils and hardships which he endured away from all white people in the center of Africa.

GREAT SCHOLAR COMFORTED BY THE BIBLE.

John Selden, one of the greatest of scholars, said: "I have surveyed most of the learning found among the sons of men; but I can stay my soul on none of them but the Bible."

THE BIBLE BRINGS COMFORT IN SHIP-WRECK.

In 1830, *Dr. Duff*, the missionary, was on his way to India, and the vessel on which he was sailing was wrecked in the breakers on the desolate shore of a little island. The crew escaped in small boats with nothing but their lives. A sailor saw something lying on the shore, and, picking it up, found that it was a small Bible of Dr. Duff's, the only book saved of eight hundred he was taking with him. Dr. Duff, undismayed at

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the loss of all he possessed, knelt down on the sand with the forlorn survivors of the wreck, and their hearts burned with fresh hope as he read the 107th Psalm, ending with these words: "Who-so is wise will ponder these things, and they shall understand the lovingkindness of the Lord."

THE BIBLE COMFORTS THE DYING.

The Bible is the one book which brings comfort to the dying. All other books lose their attraction in the hour of death. Thousands of martyrs have died with the words of the Bible on their lips. During the Indian Mutiny, in 1857, a young English baronet, Sir Mountstuart Jackson, and several companions endured great sufferings and hardships in escaping from Seetapore. In all their privations they were sustained by the words of Isa. 51:11-14, which were printed on a fragment of paper which was around some native medicines they obtained from a Moslem.

In 1863 there was a terrible earthquake in Manila, and among other buildings the cathedral was ruined. It collapsed in such a way that a number of worshipers inside were imprisoned in the ruins and were not instantly killed, but they could not be rescued. As they were dying, a deep bass voice from within—probably that of the priest—could be heard quoting Bible texts to the dying.

In the American Civil War, after one of the severest battles, a Southern youth was found dead on the battlefield, with an open Bible in his

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hand, and one of his rigid fingers still pointing to the words: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me."

COMFORT GIVEN BY THE PSALMS.

Cromwell quoted the two verses of the 117th Psalm—"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever"—after the victory at Dunbar. The fourteenth verse of the 118th Psalm—"The Lord is my strength and song, and is become my salvation"—was chosen for the text of the sermon preached by Carstairs at Torbay in 1688, after the landing of William III. The sixth verse of the same Psalm—"The Lord is on my side; I will not fear: what can man do unto me?" cheered the Protestants on the day of St. Bartholomew, and the twenty-third verse—"This is the Lord's doing"—was quoted by Queen Elizabeth when she heard of her accession. The 119th Psalm was being chanted by the monks at the Certosa in 1515, when Francis was taken prisoner at Pavia; and when they came to the nineteenth verse—"I am a stranger in the earth: hide not thy commandments from me"—he joined his voice with theirs. The 122d Psalm furnished Bishop Grafton with his text—"I was glad when they said unto me, Let us go into the house of the Lord"—at St. Paul's Cathedral after the Great Fire, and

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was again the text after the Peace of Ryswick. The first verse of the 137th—"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion"—comforted John, King of France, when he was taken captive at Poictiers. The second verse of the 146th—"While I live will I praise the Lord"—was quoted by the Earl of Strafford as he stood on the scaffold. The sixth verse of the 149th—"Let the high praises of God be in their mouth, and a two-edged sword be in their hand"—was the text of Wishart's sermon before the battle of Bothwell Bridge.

These are remarkable instances, yet they do not represent a thousandth part of the spell exercised by special Psalms, and particular verses of them, throughout the entire period of English history. The first verse of Psalm 24—"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein"—was the motto chosen by Prince Albert for the great Exhibition of 1851. The first verse of the twenty-seventh Psalm—"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?"—is the motto of the University of Oxford. (See *Ker, "The Psalms in History and Biography,"* 1886.)

EVERY TEXT A SOURCE OF COMFORT.

Scarcely can we fix our eyes upon a single passage in this wonderful Book which has not afforded comfort or instruction to thousands, and been met with tears of penitential sorrow or

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grateful joy drawn from eyes that will weep no more.—*Payson, "The Bible Above All Price."*

TRIBUTES TO THE PSALMS.

If, then, we merely take the Psalter alone, was not St. Athanasius right in calling the Psalms “a mirror of the soul”? and St. Ambrose in saying that “the Psalter is the praise of God, the weal of man, the voice of the church, the best confession of faith”? “They are read in all the world,” says St. Augustine, “and there is nothing hid from the heat thereof.” Such testimonies abound in all ages of Christian history. “The choice and flower of all things profitable in other books,” says Hooper, “the Psalms do both more briefly contain, and more movingly also express What is there necessary for man to know which the Psalms are not able to teach? Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance confessed, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessary to be either known, or done, or had, this one celestial fountain yieldeth. Let there be grief or disease incident unto the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found.” To quote but one more eminent witness, Mr. Gladstone says: “All the wonders of

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Greek civilization heaped together are less wonderful than is the simple Book of Psalms—the history of the human soul in relation to its Maker.”—*Canon Farrar*, “*The Bible: Its Meaning and Supremacy*,” pp. 334-7.

LITERARY MERITS OF THE BIBLE

BIBLE POETRY THE MOST SUBLIME.

Speaking concerning the poetical books of the Bible, *Theodore Parker* says: "The excellence of the Hebrew devotional hymns has never been surpassed. Heathenism, Christianity, with all their science, arts, literature, bright and many-colored, have little that approaches these. They are the despair of imitators; still the uttered prayer of the Christian world. Tell us of Greece, whose air was redolent of song; its language such as Jove might speak; its sages, heroes, poets, honored in every clime—they have no psalm of prayer or praise like these Hebrews, the devoutest of men, who saw God always before them, ready to take them up when father and mother let them fall."

MR. DANA ON THE LITERARY MERIT OF THE BIBLE.

Mr. Dana, the famous journalist, speaking to the students of Union College, said: "Of all books, the most indispensable and the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now not as a religious book, but as a manual of utility, of professional preparation and profes-

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sional use for a journalist. There is, perhaps, no book whose style is more suggestive and more instructive; from which you learn more directly that sublime simplicity which never exaggerates; which recounts the greatest event with solemnity, of course, but without sentimentality or affectation; none which you open with such confidence and lay down with such reverence. There is no book like the Bible."

WOULD MISS THE BIBLE MOST.

Professor Peabody, of Harvard, said: "Leaving their religious worth out of the account, in a purely literary point of view, I should feel myself bereaved of the choicest productions of human genius, of my highest inspiration and my most finished models, were you to blot out my knowledge of the Psalms of David, the parables of the Saviour, St. Paul's description of charity, his sublime chapter on the resurrection, the glorious visions of the Apocalypse, and many portions of Sacred Writ which transcend all other literature equally in the glow and fervor of their God-breathed thoughts, and in the sweetness, majesty and grandeur of their diction."

FAMOUS OPINIONS OF THE BOOK OF PROVERBS.

Coleridge, who was a great judge of literary merit, pronounced the Book of Proverbs "the best statesman's manual ever written." *Wordsworth* pronounced the Book of Proverbs "the world's

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moral and spiritual manual for all time." An undergraduate of Yale College suggested to the president of the college that it could not have required a Solomon to write the Book of Proverbs, as they were so very simple. "Make a few yourself," was the president's judicious reply.

REFINING INFLUENCE OF THE BIBLE

Coleridge, in his "Table Talk," says: "Intense study of the Bible will keep any writer from being vulgar in style."

FAMOUS OPINIONS OF THE PSALMS.

Calvin epitomized the Psalms of David as "an anatomy of the soul." *Jerome*, for the education of his granddaughter, said: "Let her read the Psalms." *Lamartine* said: "David is the psalmist of eternity. Read Greek or Latin poetry after a Psalm and see how pale it looks." *Milton* found the Psalms "over all the kinds of lyric poetry to be incomparable." "The Psalter," says *Herder*, "is the hymn-book of all times."

GREAT ORATOR STUDIED BOOK OF PROVERBS.

Edward Everett, a prince among orators, studied the Book of Proverbs to improve his English.

FAMOUS TRIBUTES TO BOOK OF JOB.

Professor Bowen called the Book of Job "the grandest philosophical poem in the literature of the world." *Webster* said that the Book of Job

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was as much above Homer as Homer is higher than mere rhyme. *Carlyle* said concerning the Book of Job: "I call that, apart from all theories about it, one of the grandest things ever written with pen, . . . such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind—so soft and great; as the summer midnight, as the world with its seas and stars. There is nothing written, I think, in the Bible or out of it, of equal literary merit."

WALT WHITMAN AND THE BIBLE AS POETRY.

We would scarcely expect a glowing tribute of the Bible from *Walt Whitman*, yet in "November Boughs" he wrote: "The Bible as poetry. I've said nothing yet of the cumulus of associations of the Bible as a poetic entity, and of every portion of it. Not the old edifice only—the congeries also of events, and struggles, and surroundings, of which it has been the scene and motive—even the horrors, dreads, deaths. How many ages and generations have brooded and wept and agonized over this book! What untellable joys and ecstasies, what support to martyrs at the stake, from it! To what myriads has it been the shore and rock of safety—the refuge from driving tempest and wreck! Translated in all languages, how it has united this diverse world! Of civilized lands to-day, whose of our prospects has it not interwoven and linked and permeated? Not only does

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it bring us what is clasped within its covers: nay, that is the least of what it brings. Of its thousands there is not a verse, not a word, but is thick-studded with human emotion. Successions of fathers and sons, mothers and daughters, of our own antecedents, inseparable from that background of us, on which, phantasmal as it is, all that we are to-day inevitably depends—our ancestry, our past.”

LITERARY MERIT OF THE BIBLE.

Lord Macaulay, who knew the Bible well from his childhood, and who often referred to it, said: “The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.”—*Essay on Dryden*.

JEFFERSON PRAISED THE PSALMS.

Jefferson, notwithstanding his adhesion to many of the views of French infidelity, said: “I have no hesitation in giving the Psalmist the palm over all the hymnists of every language and of every time.”

ROMAN CATHOLIC PRAISES BIBLE.

Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the strongholds of heresy in this country? It lives on the ear like music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. Its

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felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. Nay, it is worshiped with a positive idolatry, in extenuation of whose gross fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its phrases. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. It has been to him all along as the silent, but oh, how intelligible, voice of his guardian angel; and in the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible.—*F. W. Faber (Roman Catholic): Quoted in Dublin Review, June, 1853.*

LITERARY MERIT OF THE BIBLE.

The Bible is unquestionably the richest repository of thought and imagery, and the best model of pure style, that our language can boast. It would be difficult to discover in its pages a single instance of affected or bombastic phraseology; a circumstance probably arising from the subdued and chastened tone of feeling with which the trans-

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lation was executed, and a remarkable specimen therefore of the influence exerted on diction by the moral qualities of the writer. Yet its very simplicity and unostentatious character are attributes which render it distasteful, in a critical point of view, to sophistical and pretending minds.—*W. B. Clulow.*

THE BIBLE GREATEST LITERARY WORK.

I am heartily glad to witness your veneration for a Book which, to say nothing of its holiness or authority, contains more specimens of genius and taste than any other volume in existence.—*Landor.*

NO SONGS LIKE THE PSALMS.

Some men say that the Psalms of David are not inspired. I will not now dispute whether they are inspired or not; but I know that no other such hymnals ever went sounding on through three thousand years of the world's history, developing power and sweetness as they went. They sang, and taught the world to sing. If they are not inspired, they have an admirably good substitute for inspiration.—*Beecher.*

LITERARY MERIT OF THE BIBLE.

No translation our own country ever yet produced hath come up to that of the Old and New Testament; and I am persuaded that the translators of the Bible were masters of an English style much fitter for that work than any we see in our present writings; the which is owing to the simplicity that runs through the whole.—*Swift.*

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BIBLE BACKGROUND IN SHAKESPEARE'S WRITINGS.

Shakespeare, one of the most eminent writers of all time, made the Bible the background of his morals, style and illustration.

GERMAN SCHOLAR'S LOVE FOR BIBLE.

When *Dean Stanley* was visiting the great German scholar *Heinrich von Ewald*, a little Testament on the table accidentally fell to the floor. Picking up the little book with reverential care, Heinrich exclaimed, with deep emotion: "In this little book is contained all the best wisdom of the world."

JOHN RUSKIN AND THE BIBLE.

John Ruskin's early schooling was from the Bible, and to this study of the Scriptures he attributed whatever was most excellent in his style and writings. When a boy his mother taught him the Scriptures daily, reading with him from Genesis to Revelation, and explaining all difficult words to him. She required him to memorize twenty-six selections from the Scriptures, including the fifteenth and twentieth chapters of Exodus; eight of the Psalms, including the nine-

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tieth, the 119th and the 139th; and the Sermon on the Mount. Besides this, he memorized verses daily. The purity and perfection of his faultless diction were no doubt owing to this rigorous study of the Bible during his childhood days.

GREAT LINGUIST'S TRIBUTE TO THE BIBLE.

Sir William Jones, who was familiar with the greater part of the best books in twenty-eight languages, said concerning the Bible: "I have carefully and regularly perused these Holy Scriptures, and am of opinion that the volume, independent of its Divine origin, contains more sublimity, purer morality, more important history and finer strains of eloquence than can be collected from all other books in whatever language they may have been written."

COLERIDGE'S TRIBUTE TO THE BIBLE.

The Bible finds me as no other book does.—*Coleridge.*

GOETHE'S LOVE FOR THE BIBLE.

Goethe, the great German philosopher and writer, says: "It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life."

GOETHE'S OPINION OF THE BIBLE.

The further the ages advance in cultivation, the more can the Bible be used.—*Goethe.*

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NEWTON AND THE BIBLE.

We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authority in the Bible than in any profane history whatever.—*Sir Isaac Newton.*

GREAT PUBLISHER'S TRIBUTE TO BIBLE.

When the great publisher, *Thomas Nelson*, was told that he was dying, he calmly said: "I thought so. My days are wholly in God's hands; He doeth all things well; His will be done." And then he, who knew the world's literature so well, took up again his New Testament, and said, "Now I must finish my chapter;" and so ended his life.

CARLYLE'S OPINION OF THE BIBLE.

Though not associated with Christianity in any way, *Carlyle* said concerning the Bible: "The one book wherein, for thousands of years, the spirit of man has found light and nourishment, and a response to whatever was deepest in his heart."

SIR WALTER SCOTT'S TRIBUTE.

The great *Sir Walter Scott* wrote:

"Within this awful volume lies
The mystery of mysteries:
Happiest they of human race,
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
But better had they ne'er been born,
Who read to doubt, or read to scorn."

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SPENSER A STUDENT OF THE BIBLE.

Spenser, the “father of English verse,” studied the prophetic writings with diligence before he wrote “*The Faerie Queen*.”

MATTHEW ARNOLD'S ADMIRATION FOR THE BIBLE.

Matthew Arnold was for years far from being an orthodox Christian, yet his Bible was his chief and constant study, and his writings abound in passages which show his intense admiration and reverence for the Scriptures. “As well imagine a man,” says he, “with a sense for sculpture not cultivating it by the help of Homer and Shakespeare, as a man with a sense for conduct not cultivating it by the help of the Bible.”

RUSKIN OWED EVERYTHING TO THE BIBLE.

Ruskin said: “All that I have taught of art, everything that I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that, when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.”

GOETHE'S TRIBUTE TO THE GOSPELS.

Although a pantheist, Goethe said concerning the Gospels: “There is in them the reflection of a greatness which emanated from the person of

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Jesus, and which was of as divine a kind as was ever seen upon earth."

Again, he says: "Let mental culture go on advancing, let the natural sciences go on gaining in depth and breadth, and the human mind expand as it may, it will never go beyond the elevation and moral culture of Christianity as it glistens and shines forth in the gospel."

DICKENS CALLED THE BIBLE THE BEST BOOK.

Charles Dickens, one of the greatest of writers, wrote as follows to his son: "It is my comfort and my sincere conviction that you are going to try the life for which you are best fitted. I think its freedom and wildness more suited to you than any experiment in a study or office would have been. Try to do to others as you would have them do to you, and do not be discouraged if they fail sometimes. It is much better for you that they should fail in obeying the greatest rule laid down by the Saviour, than that you should. I put the New Testament among your books for the very same reason and with the very same hopes that made me write an easy account of it for you when you were a little child—because it is the best book that ever was or ever will be known in the world, and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided."—*Forster's "Life of Dickens,"* iii., 445.

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THE BIBLE THE RICHEST OF ALL LITERATURE.

James A. Froude, in his sketch of the life of John Bunyan, says: "The Bible thoroughly known is a literature of itself—the rarest and richest in all departments of thought or imagination which exists."

LOCKE FOURTEEN YEARS STUDYING BIBLE.

Locke spent the last fourteen years of his life in studying the Bible, and wrote "The Common-place Book of the Scriptures."

CHARLES READE ASTONISHED AT THE SCRIPTURES.

Charles Reade, the noted writer, said that he was astonished at the amazing vividness of impression produced by the sacred writers with a few slight touches. He considered that in a few lines they left a deeper mark than many a writer of genius in a long work of fiction. This consideration alone was sufficient to convince him of the transcendent value of the Scriptures.

STEVENSON'S TRIBUTE TO THE BIBLE.

Mr. Robert Louis Stevenson, the famous novelist, wrote as follows concerning the characters delineated in the Bible: "Written in the East, these characters live forever in the West; written in one province, they pervade the world; penned

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in rude times, they are prized more and more as civilization advances; product of antiquity, they come home to the business and bosoms of men, women and children in modern days. Then, is it any exaggeration to say that the 'characters of Scripture are a marvel of the mind'?"

HALL CAINE'S APPRECIATION OF THE BIBLE.

Mr. Hall Caine, the well-known novelist, writing in *McClure's Magazine*, says: "I think that I know my Bible as few literary men know it. There is no book in the world like it, and the finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my creation, but are taken from the Bible. 'The Deemster' is the story of the prodigal son. 'The Bondman' is the story of Esau and Jacob. 'The Scapegoat' is the story of Eli and his sons, but with Samuel as a little girl; and 'The Manxman' is the story of David and Uriah."

GOETHE'S LOVE FOR THE BIBLE.

Goethe, probably the greatest literary genius Germany has produced, read his Bible so much that his friends reproached him for wasting his time over it. Among other things this scientist, poet and philosopher said about the Bible was the following: "I am convinced that the Bible becomes even more beautiful the more one understands it; that is, the more one gets insight to

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see that every word which we take generally and make special application of to our own wants, has had, in connection with certain circumstances, with certain relations of time and place, a particular, directly individual reference of its own.” (See “*Conversations*,” March 11, 1832.)

Again, he says: “Let culture and science go on advancing, and the mind progress as it may, it will never go beyond the elevation and moral culture of Christianity as it glistens and shines forth in the Gospels.”

He also says: “The Bible is a book of eternally effective power.”

Again, he says: “It is to its intrinsic value the Bible owes the extraordinary veneration in which it is held by so many nations and generations. It is not only a popular book, it is the book of the people. . . . The greater the intellectual progress of ages, the more fully possible will it also become to employ the Bible both as the foundation and as the instrument of education—of that education by which not pedants, but truly wise men, are formed.

“Take the Bible, book after book, and you will find that this Book of books has been given us in order that, in contact with it, as with a new world, we may study, enlighten and develop ourselves.”

He also says: “When, in my youth, my imagination, ever active, bore me away, now hither, now thither, and when all this blending of history and fable, of mythology and religion, threatened

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to unsettle my mind, gladly then did I flee towards those Eastern countries. I buried myself in the first books of Moses, and there, amidst those wandering tribes, I found myself at once in the grandest of solitudes and in the grandest of societies."

BACON'S TRIBUTE.

Bacon says: "There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible."

BACON'S PRAYER TO UNDERSTAND THE BIBLE.

Lord Bacon wrote the following prayer, entitled "The Student's Prayer":

"To God the Father, God the Word, God the Spirit, we pour forth most humble and hearty supplications that He, remembering the calamities of mankind, and the pilgrimage of this our life, in which we wear out days few and evil, would please to open to us new refreshments out of the fountain of His goodness for the alleviating of our miseries. This also we humbly and earnestly beg, that human things may not prejudice such as are Divine; neither that from the unlocking of the gates of sense and the kindling of a greater natural light anything of incredulity or intellectual night may arise in our minds towards Divine mysteries; but rather that by our minds thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to

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the Divine oracles, there may be given unto faith such things as are faith's."

BACON'S ALLUSIONS TO THE SCRIPTURES.

Bacon has more than twenty-four allusions to the Bible in twenty-four of his essays.

COWPER COMPARES HUMBLE CHRISTIAN AND VOLTAIRE.

William Cowper, the poet, thus compares the poor Buckinghamshire lace-worker with the infidel Voltaire:

"Yon cottager who weaves at her own door,
Pillow and bobbins all her little store,
Just earns a scanty pittance, and at night
Lies down secure, her heart and pocket light,
Jesus knows, and knows no more, her Bible true,
A truth the brilliant Frenchman never knew;
And in that treasure reads with sparkling eyes
Her title to a mansion in the skies.
O happy peasant! O unhappy bard!
His the mere tinsel, hers the rich reward!
He, praised perhaps for ages yet to come;
She, never heard of half a mile from home:
He, lost in errors his vain heart prefers;
She, safe in the simplicity of hers."

THE BIBLE IS EXHAUSTLESS.

The most learned, acute and diligent student can not, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the

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conduct and illustrate the work of God and the ways of men; and he will at last leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his *own ignorance*, and of *their inestimable value*.—*Sir Walter Scott*.

NO HEATHEN BOOKS COMPARE WITH PROVERBS.

Prof. M. Stuart says: “All the heathen moralists and proverbialists joined together can not furnish us with one such book as that of Proverbs.”

GREAT WRITERS QUOTE THE SCRIPTURES.

Addison, Johnson, Pope and *Young* abound in Scriptural allusions, especially in their most beautiful and impressive passages, says *Dean Farrar*.

FRENCH POET'S LOVE FOR THE BIBLE.

When the French poet *Alfred de Musset* died, his old servant pointed to a New Testament and said to a friend who had come to inquire about the poet: “I know not what Alfred found in that book, but he always latterly had it under his pillow that he might read it when he would.”

HENRY M. STANLEY AND THE BIBLE.

“I can not say we loved him,” one of his lieutenants said to me. “We were all afraid of him, but we all believed in him. When he hadn’t

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his rifle in hand, he had his Bible. No matter where our camp was, or how long and distressing our march had been, he never missed his bath and shave in the morning.”—*William H. Rideing, in McClure's.*

POET COLLINS' LOVE FOR THE BIBLE.

The poet *Collins* in the latter part of his life withdrew from his general studies, and traveled with no other book than an English New Testament. Johnson was anxious to know what book a man of letters had chosen, and asked concerning the matter. “I have only one book, but that book is the best,” replied Collins.

EMERSON'S ENCOMIUM ON THE BIBLE.

Ralph Waldo Emerson, the celebrated writer, was a liberal Unitarian in faith; and yet he said concerning the Bible: “The most original book in the world is the Bible. This old collection of the ejaculations of love and dread, of the supreme desires and contritions of men, proceeding out of the region of the grand and eternal, seems . . . the alphabet of the nations, and all posterior writings, either the chronicles of facts under very ordinary ideas, or, when it rises to sentiment, the combinations, analogies or degradation of this. The elevation of this book may be measured by observing how certainly all elevation of thought clothes itself in the words and forms of thought of that book. . . . Whatever is majestically thought in a great moral element, instantly approaches

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this old Sanskrit. . . . Shakespeare, the first literary genius of the world, the highest in whom the moral is not the predominating element, leans on the Bible; his poetry presupposes it. If we examine this brilliant influence—Shakespeare—as it lies in our mind, we shall find it reverent, not only of the letter of this book, but of the whole frame of society which stood in Europe upon it; deeply indebted to the traditional morality—in short, compared with the tone of the Prophets, secondary. . . . People imagine that the place which the Bible owes in the world it owes to miracles. It owes it simply to the fact that it came out of a profounder depth of thought than any other book."

Long after writing the above, Emerson wrote the little poem called "The Problem":

"Out from the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came
Like the volcano's tongue of flame
Up from the burning core below—
The canticles of love and woe.
The word unto the prophets spoken
Was writ on tablets yet unbroken;
Still floats upon the morning wind,
Still whispers to the willing mind,
One accent of the Holy Ghost
The heedless world has never lost."

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THE AMERICAN CONGRESS IMPORTS BIBLES.

During the Revolutionary War the American Congress imported twenty thousand Bibles to distribute among the colonies. In the "Journal of Congress," that records the vote (Sept. 11, 1777), their reasons for such action are given: "The use of the Bible is so universal, and its importance so great, that your committee refer the above to the consideration of Congress."

THE BIBLE THE BEST BOOK IN THE WORLD.

John Adams, writing to *Thomas Jefferson*, said: "I have examined all, as well as my narrow sphere, my straitened means, and my busy life would allow me, and the result is, that the Bible is the best book in the world. It contains more of my little philosophy than all the libraries I have seen."

WOODROW WILSON ON THE BIBLE.

Woodrow Wilson, before becoming President of the United States, in an address to a Sunday-school convention, said: "The beauty about the Bible is that it is the most wholesome, the most

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perfectly symmetrical, the least morbid picture of life and motives of men in the world. Almost every other book has a little streak of morbidity in it, but this book is wholesome and sweet and natural and naif from cover to cover. Here are no dull moralizings; here is the life of men set forth as it was simply lived from generation to generation."

In the same address he said: "I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure."

THE BIBLE THE SOURCE OF TRUE PROSPERITY.

Daniel Webster said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity."

WEBSTER READ THE BIBLE EVERY YEAR.

Daniel Webster read the Bible through once a year for its thoughts and its imagery.

THE BIBLE THE SOURCE OF CIVIL LIBERTY.

In his Bunker Hill oration, *Daniel Webster*, speaking concerning the Pilgrim Fathers, said: "The Bible came with them. And it is not to be

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doubted that to the free and universal reading of the Bible is to be ascribed, in that age, that men were indebted for right views of civil liberty."

LINCOLN'S STUDY OF THE BIBLE.

At ten years of age, *Abraham Lincoln* had read the Bible through three times. In all his law addresses he referred to and quoted the Scriptures. U. S. Commissioner Simeon King, a personal friend of Lincoln's, is authority for this statement.

WHAT DANIEL WEBSTER OWED TO THE BIBLE.

Daniel Webster, the famous American statesman, said: "From the time that, at my mother's feet or on my father's knee, I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures."

In his speech at the completion of the Bunker Hill monument, he said: "The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God."

When he lay on his death-bed, his physician quoted to him a verse of the twenty-third Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art

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with me; thy rod and thy staff they comfort me.” Then the dying statesman faltered out: “Yes; that is what I want. Thy rod, Thy rod; Thy staff, Thy staff.” They were the last words he spoke.

ABRAHAM LINCOLN EULOGIZES THE BIBLE.

All the good from the Saviour of the world is communicated through this Book; but for this Book we could not know right from wrong. All the things desirable to man are contained in it.
—*Abraham Lincoln.*

GENERAL GRANT AND THE BIBLE.

General Grant, President of the United States, sent the following message to the Sunday-school children of the United States, in 1876: “Hold fast to the Bible as the sheet-anchor to your liberties. Write its precepts in your heart and practice them in your lives. To the influence of this book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future.”

DISRAELI AND THE BIBLE.

That *Disraeli*, as his father before him, was a confessed Christian is often forgotten or ignored, and comparatively few of his admirers remember his testimony to the inspired Word of God. He wrote:

“The most popular poet of England is, and

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has been, David, the sweet singer of Israel. There never has been a race that sang so often the Psalms of David, and its best achievements have been performed under their inspiration. It was the sword of the Lord and of Gideon that won the boasted liberties of England in Cromwell's days; chanting the same canticles that cheered the heart of Judah among the glens, the Scotch upon their hillsides achieved their religious freedom."

PROGRESS DEPENDS ON THE BIBLE.

Secretary Seward, the eminent American statesman, said: "The whole life of human progress is suspended on the ever-growing influence of the Bible."

GREAT JUDGE RECOMMENDS THE BIBLE.

John Jay, one of America's greatest judges and statesmen, in his old age, for the benefit of his children, was questioned with regard to the foundation of his hopes and the source of his consolation. His reply was, "They have the Book," referring to the Bible.

WILBERFORCE'S LOVE FOR THE SCRIPTURES.

William Wilberforce, the eminent statesman and philanthropist, in his dying-hour, said: "I never knew happiness till I found Christ as a Saviour. Read the Bible; read the Bible. Through all my perplexities and distresses I never read

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any other book, and I never knew the want of any other. It has been my hourly study; and all my knowledge of the doctrines and all my acquaintance with the experience and realities of religion have been derived from the *Bible only.*"

MR. GLADSTONE'S OPINION OF THE BIBLE.

The great statesman, *W. E. Gladstone*, says: "It is supremacy, not precedence, that we ask for the Bible; it is contrast as well as resemblance, that we must feel compelled to insist on. The Bible is stamped with specialty of origin, and an immeasurable distance separates it from all competitors.

"Who doubts that, times without number, particular portions of the Scripture find their way to the human soul as if they were embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life, has failed, or can fail, to draw from this inexhaustible treasure-house its proper supply? What profession, what position, is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality? When the solitary student opens all his heart to drink them in, they will reward his toil. And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of

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sickness, and in the face of death, the Bible will be there, its several words how often winged with their several and special messages to heal and to soothe, to uplift and uphold, to invigorate and stir. Nay, more, perhaps, than this: amid the crowds of the court, or the forum, or the street, or the market-place, where every thought of every soul seems to be set upon the excitements of ambition, or of business, or of pleasure, there, too, even there, the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at rest.”

JOHN QUINCY ADAMS AND THE BIBLE.

So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hope that they will prove useful citizens to their country, and respectable members of society.—*John Quincy Adams.*

ANDREW JACKSON'S DYING TRIBUTE.

Andrew Jackson, President of the United States, when he lay on his death-bed, pointed to the family Bible which lay on the table beside him, and said to his physician: “That book, sir, is the rock on which our republic rests.”

JOHN QUINCY ADAMS ON BIBLE STUDY.

John Quincy Adams, President of the United States, said: “The first and almost the only book deserving of universal attention is the Bible. The

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Bible is the book of all others to be read at all ages and in all conditions of human life; not to be read once or twice through and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted except by some overruling necessity. I speak as a man of the world, and I say to you, 'Search the Scriptures.'

"I have for many years made it a practice to read through the Bible once a year. . . . It is an invaluable and inexhaustible mine of knowledge and virtue."

FRANKLIN'S TRIBUTE TO THE GOSPELS.

Benjamin Franklin said concerning Jesus' life, as described in the Scriptures: "I think His system of morals and His religion, as He left them to us, the best the world ever saw or is likely to see."

NAPOLEON READ THE BIBLE DAILY.

The great *Napoleon Bonaparte*, placing his hand solemnly on a Bible on the table before him, said: "I never omit to read it, and every day with the same pleasure. Nowhere is to be found such a series of beautiful ideas, admirable moral maxims, which produce in one's soul the same emotion which one experiences in contemplating the infinite expanse of the skies resplendent upon a summer's night with all the brilliance of the stars. Not only is one's mind absorbed, it is controlled, and the soul can never go astray with

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this book for its guide." (See *Bertrand's "Memoirs of Napoleon,"* p. 120.)

EDMUND BURKE'S TRIBUTE TO THE BIBLE.

Edmund Burke, the great statesman, said: "The Bible is not a book, but a literature, and, indeed, an infinite collection of the most varied and the most venerable literature."

THE BIBLE AND THE REPUBLIC.

I know not how long a republican government can flourish among a great people who have not the Bible. But this I do know, that the existing government of this country could never have had existence but for the Bible. And, further, I do in my conscience believe that if at every decade of years a copy of the Bible could be found in every family of the land its republican institutions would be perpetual.—*William H. Seward, Secretary of State under President Lincoln.*

GREAT LAWYERS' OPINIONS OF THE SCRIPTURES

GREAT JUDGES WHO HONORED THE BIBLE.

Some of America's most honored judges—*John Jay, Theophilus Parsons* and *Frelinghuysen*—were identified with the Bible societies in their great work.

CHIEF JUSTICE ADVISES DAILY BIBLE STUDY.

Sir Matthew Hale, the famous Lord Chief Justice of Great Britain, said: "Every morning read seriously and reverently a portion of the Holy Scripture, and acquaint yourself with the doctrine thereof. It is a book full of light and wisdom, and will make you wise to eternal life."

THE BIBLE THE FOUNDATION OF ALL LAWS.

Senator W. B. Leigh, a famous Virginia lawyer, said: "I advise every man to read his Bible. I speak of it here as a book which it behooves a lawyer to make himself thoroughly acquainted with. It is the code of ethics of every Christian country on the globe, and tends, above all other books, to elucidate the spirit of law throughout

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the Christian world. It is, in fact, a part of the practical law of every Christian nation, whether recognized as such or not."

BLACKSTONE CALLS THE BIBLE "COMMON LAW."

Judge Blackstone, in his famous "Commentaries on the Laws of England," says: "The Bible has always been regarded as part of the Common Law of England."

SCIENTISTS AND THE BIBLE

FARADAY'S LOVE FOR THE SCRIPTURES.

Michael Faraday, one of the most eminent scientists the world has produced, was ill one day when his friend Sir Henry Ackland visited him, and found him resting his head on a table on which lay an open Bible. "I fear you are worse to-day," said Sir Henry. "No," answered Faraday, "it is not that. But why"—he asked, with his hand on the Bible—"why will people go astray when they have this blessed book to guide them?"—*Farrar*, "*The Bible: Its Meaning and Supremacy*," p. 274.

HUXLEY'S EULOGY OF THE BIBLE.

Professor Huxley said concerning the Bible: "It appears to me that if there is anybody more objectionable than the orthodox bibliolater it is the heterodox Philistine who can discover in a literature which in some respects has no superior, nothing but a subject for scoffing and an occasion for the display of his conceited ignorance of the debt he owes to former generations." "The Bible," he says, "has been the Magna Charta of the poor and oppressed; down to modern times no state has had a constitution in which the interests of the people are so largely taken into account;

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in which the duties, so much more than the privileges of rulers, are insisted on, as that drawn up for Israel; . . . nowhere is the fundamental truth that the welfare of the state in the long run depends on the welfare of the citizen, so strongly laid down. . . . I do not say that even the highest Biblical ideal is exclusive of others or needs no supplement. But I do believe the human race is not yet, possibly never may be, in a position to dispense with it."—"Essays on Controverted Questions," pp. 55-58.

HUXLEY RECOMMENDED BIBLE STUDY IN PUBLIC SCHOOLS.

Professor Huxley, the noted scientist, invented the word "agnosticism" and called himself an "agnostic." Yet he pleaded in the school board for the Bible in the public schools, as the source of the highest education. In the *Contemporary Review* for December, 1870, he says: "I have always been strongly in favor of secular education without theology, but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and color, and even the noble Stoic, Marcus Antonius, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive

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errors; eliminate, as a sensible lay teacher would do if left to himself, all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple from John o' Groat's House to Land's End, as Dante and Tasso were once to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of a merely literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations; and of a great past, stretching back to the farthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities, and earns the blessings or the curses of all time, according to its efforts to do good and hate evil, even as they also are earning their payment for their work?"—"*Essays on Science and Education*," p. 397.

SKEPTICS AND THE SCRIPTURES

VOLTAIRE'S VAIN BOAST.

Voltaire wrote in the eighteenth century that the Bible would be an unknown book at the end of the nineteenth century, but to-day Voltaire's writings may be bought for a song, and the place where he wrote his worthless prophecy has become a distributing center for the book which he misunderstood and despised.

THE BIBLE TRIUMPHS OVER ITS ENEMIES.

It was the boast of *Voltaire* that while it required twelve men to write Christianity up, he would prove that one man could write it down; and set himself to the task; but even the printing-press, on which at Ferney he published his virulent attacks, was afterwards employed at Geneva for printing the Bible;—and the eternal book still lives, while the great cyclopædist's works have never reached a complete English edition. The house in which *Gibbon* wrote the closing portion of “*The Decline and Fall*,” attempting to undermine Christianity, was after his death transformed into a hotel, over one of whose rooms was the sign, “*This is a Depot of the Bible*;” while the income of a large portion of the estate was em-

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ployed in circulating the very Gospels Gibbon hated. It was the prophecy of *Hume* that by the beginning of the nineteenth century philosophy would triumph; and "superstition," by which he meant Christianity, would fade away. *Hume* died the month after the declaration of independence; and the more than a century of revolutions and changes has left his philosophy a byword to thinking men among whom Christianity is bearing fruit. The parlor of *Lord Chesterfield*, where the members of his infidel club were accustomed to meet, became afterwards a room for prayer and praise. In Florence, where the *Madai* were imprisoned for reading the Word, the first translation of the Bible into Italian was completed and sent out in 1864. The boast of *Diocletian*, of having utterly destroyed Christianity, has been often repeated, and often as made has been put to the blush of shame.—*David O. Mears, D.D.*, in "*The Deathless Book.*"

BIBLE TRIUMPHS OVER THE INFIDEL GIRARD.

In the most solemn moment in the life of *Girard*, disciple of *Voltaire*, he penned for his "will" that no ecclesiastic, missionary or minister of any sect should ever hold any connection with the college that should bear his name; nor should they trespass within its premises as visitors; but as if there could be morality apart from religion, he willed that the purest principles of morality should be taught. True to their trust, the guard-

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ians of such an institution were compelled to adopt the Bible that he scorned as the best book of morals.—*David O. Mears, D.D.*, in “*The Deathless Book*.”

A HOME WITHOUT A BIBLE.

What is home without a Bible?
'Tis a home where day is night,
Starless night, for o'er life's pathway
Heaven can shed no kindly light.

What is home without a Bible?
'Tis a home where daily bread
For the body is provided,
But the soul is never fed.

What is home without a Bible?
'Tis a family out at sea,
Compass lost and rudder broken,
Drifting, drifting, thoughtlessly.

What is home without a Bible?
List! and ponder while I speak:
'Tis a home with Bibles in it,
But not opened once a week!

Monday comes and goes, and Tuesday
Comes and goes, and Wednesday, too;
Thursday, Friday, Saturday, Sunday,
Book forgotten whole week through!

Lost! The Bible!
Lost! Its teachings;
Lost! Its help each day in seven;
Lost! To live by!
Lost! To die by!
Lost! What's lost!
The way to heaven!

—*C. D. Meigs.*

NOTED SCHOLAR CONVERTED BY THE BIBLE.

Heinrich Heine, the noted Jewish writer, though a confirmed doubter, said concerning the Bible: "What a book! Vast and wide as the world! rooted in the abyss of creation, and towering up beyond the blue secrets of heaven! Sunrise and sunset, birth and death, promise and fulfillment, the whole drama of humanity is all in this book!"

When near his death, and after he had become a changed man, Heine said: "I attribute my enlightenment entirely and simply to the reading of a book. Of a book? Yes! and it is an old, homely book, modest as nature—a book which has a look modest as the sun which warms us, as the bread which nourishes us—a book as full of love and blessing as the old mother who reads in it with her dear, trembling lips, and this book is *the Book*, the *Bible*. With right it is named the Holy Scriptures. He who has lost his God can find Him again in this book, and he who has never known Him is here struck by the breath of the Divine Word."

TOM PAINE AND THE BIBLE.

"Arvine's Cyclopedias of Moral and Religious Anecdotes" states that *Tom Paine*, the noted deist, in conversation with a young man in Westchester County, New York, said that he believed the Scriptures to be the Word of God, and that he

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regretted ever having written his "Age of Reason." The same book is authority for the statement that Paine made a similar confession to Rev. Jedekiah Randall, during the last illness of Paine.

WHY UNBELIEVERS OPPOSE THE BIBLE.

It is safe to say that the majority of skeptics are opposed to the Bible because it condemns their way of living. The celebrated *William Wilberforce* told Rev. Wm. Jay that when he was passing through Dorchester several years before their conversation, he visited *Carlyle*, who was in prison there. Wilberforce tried to engage him in conversation concerning the Scriptures, but Carlyle utterly refused to talk on the subject. Finally, pointing at the Bible in the hands of Wilberforce, he exclaimed: "How, sir, can you suppose that I can like that book? for, if it be true, I am undone forever!" Wilberforce assured him that such was not the case. "That book excludes none from hope who will seek salvation through the Lord Jesus Christ," said Wilberforce. (See "*Arvine's Cyclopedias of Religious Anecdotes*," p. 214.)

THE BIBLE CONVERTS INFIDEL LAWYER.

Some years ago an infidel lawyer in the northern part of the United States, who was a very profane man, was stricken with a mortal disease, and informed that he could not live long. He asked a friend, a Presbyterian elder, how he

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could investigate the evidences of Christianity. The elder advised him to read the Bible itself. He began to do so, and caviled for some time. But one evening the elder found him dejected. He had been reading the laws given to Moses, and was struck by the thought of where Moses got so wonderful a law in so barbarous an age. He began to study the Bible with an open mind, and soon declared his belief in it. (See "*Arvine's Cyclopedias of Religious Anecdotes.*")

RENAN AND THE BIBLE.

Renan called the Bible "the great book of consolation for humanity."

ROUSSEAU'S TRIBUTE TO THE BIBLE.

Rousseau says: "I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction, how mean, how contemptible are they compared with the Scripture!"

CARLYLE'S REBUKE TO THE SCOFFER.

On one occasion a young member of Parliament was at the same house as *Carlyle*, and, supposing Carlyle to be an unbeliever like himself, made some flippant remark about the Bible and the Christian religion. "Young man," said Carlyle, "I recommend you to retire to your chamber without delay, there to open your Bible, to go upon

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your knees before God, to ask for a better understanding of these matters, and not to rise till your prayer is answered. I believe you will then find yourself a happier and wiser man."

INFIDEL TEACHES THE BIBLE TO DAUGHTER.

Mr. Beauzet tells how he one day found the infidel *Diderot* explaining a chapter in the Bible to his little daughter as earnestly as would a Christian. Noticing Beauzet's surprise, he said: "I understand you, but, in truth, what better lesson could I give her?"

FRENCH RATIONALIST MARVELED AT THE BIBLE.

Jean Jacques Rousseau, the well-known French rationalist, wrote: "I must confess to you that the majesty of the Scriptures astonishes me; the holiness of the Evangelists speaks to my heart and has such striking characters of truth, and is, moreover, so perfectly inimitable, that if it had been the invention of men, the inventors would be greater than the greatest heroes."

DIDEROT'S TRIBUTE TO THE BIBLE.

At a literary gathering at the house of Baron von Holbach, where the most celebrated infidels of the age used to assemble, the gentlemen present were one day commenting on the absurd, foolish and childish things with which the Holy Scriptures, as they maintained, abound. But the

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French philosopher and infidel Diderot, who had himself taken no small part in the conversation, suddenly put a period to it by saying: "But it is wonderful, gentlemen, it is wonderful! I know of no man in France who can write and speak with such ability. In spite of the evil which we have said, and undoubtedly with good reason, of this book, I do not believe that you, or any of you, could compose a narrative so simple, and at the same time so elevated and so affecting, as the narrative of the sufferings and death of Christ—a narrative exerting so wide an influence and awakening such a deep and universal feeling, and the power of which after so many hundred years would still be the same." This unlooked-for remark filled every one with astonishment, and was followed by a protracted silence.—*Bertram's "Homiletic Encyclopedia."*"

MISTAKES MADE BY LITERARY CRITICS.

There is no point in which plain folks are more apt to be ridiculed by those coteries which give themselves fine literary airs than the judgment formed upon the works of great writers. To read the criticisms which constantly appear in periodicals of high literary authority, one might think that admiration is a faculty to be exercised only within certain limits fixed by these critical autocrats, and that any departure either to the right or to the left from the line of their ordinances, is a fault against good taste, and a proof of defective education. Nevertheless, it appears that

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critics can not agree among themselves even upon such a question as whether a certain poem is or is not in the manner of Milton, and is or is not a poem of merit. The other day, Prof. Henry Morley wrote to the *Times* announcing that he had discovered an unpublished poem by the great Puritan bard, and sending the piece to be given to the world. It was found on a blank leaf of a volume of Milton's poems in the British Museum, and bore, as Mr. Morley avowed, the signature of "J. M." The Professor was delighted with his discovery, as professors are apt to be, and the critics began to express their opinions of it. One able, wary, and often severe literary censor laid emphasis upon the "subtle melody" pervading the lines, pointedly indicating that none but a great poet could have written them. Lord Winchilsea, however, himself a poet in a small way, boldly declared the poem to be rubbish, maintaining that Milton, unless actually in dotage, could not have composed it. Hereupon enters on the stage the assistant librarian of the British Museum, who affirms that the lines are not Milton's at all, that the signature is not "J. M." but "P. M." and that the handwriting is not Milton's. Professor Morley, with the warmth of a discoverer, holds to his point, and alleges the signature to be that of John Milton. Professor Masson, the biographer of Milton, writes to say that he has known the lines for years, but doubts whether they are Milton's. The controversy is of very slight importance, except as it brings out the perfect in-

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ability of critics to agree upon any standard whereby questions of literary merit may be tried. If you coin a sovereign in brass, every goldsmith in London will tell you that it is not gold. But when you go with a poem purporting to be Milton's to famous critics, one pronounces it melodious and beautiful, another declares that the man who wrote it must have lost his faculties, while a third affirms positively that the poet to whom it is imputed never saw it. And yet, though criticism is the vaguest and most vacillating of sciences—if it deserves to be in any sense called a science—no professor of chemistry, anatomy, or optics, dreams of taking so high and grand a tone as the literary critic. Each small critical Jove plays upon his own scranne pipe, and each imitates thunder. The moral of this debate is important. If English-speaking critics, the countrymen of Milton, sitting in judgment two hundred years after his death, can not decide whether a certain poem is his or not, what likelihood is there that English or German critics, judging Greek writings composed eighteen centuries ago, are able to determine whether an apostle might or might not have used an expression which we now find in a Gospel or Epistle?—*Christian World*, July 24, 1868.

SKEPTICS UNFIT TO JUDGE THE BIBLE.

The preaching of the Apostle Paul was rejected by numbers in the cultivated town of Corinth. It was not wise enough, nor eloquent

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enough; nor was it sustained by miracles. The man of taste found it barbarous; the Jew missed the signs and wonders which he looked for in a new dispensation; and the rhetorician missed the convincing arguments of the schools. To all which the Apostle was content to reply, that his judges were incompetent to try the question. The princes of this world might judge in a matter of politics; the leaders in the world of literature were qualified to pronounce on a point of taste; the counsellors of this world to weigh an amount of evidence. But in matters spiritual, they were as unfit to judge as a man without ear is to decide respecting harmony; or a man judging alone by sensation, to supersede the higher truth of science by an appeal to his own estimate of appearances. The world, to sense, seems stationary. To the eye of reason it moves with lightning speed, and the cultivation of reason alone can qualify for an opinion on the matter. The judgment of the senses is worth nothing in such matters. For every kind of truth a special capacity or preparation is indispensable.

For a revelation of spiritual facts, two things are needed:—First, a Divine truth; next, a spirit which can receive it.

Therefore the Apostle's whole defence resolved itself into this:—The natural man receiveth not the things which are of the Spirit of God. The world by wisdom knew not God. And his vindication of his teaching was—These revealed truths can not be seen by the eye, heard by the

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ear, or guessed by the heart; they are visible, audible, imaginable, only to the spirit. By the spiritually prepared, they are recognized as beautiful, though they be folly to all the world beside.

—*F. W. Robertson*, 1816-1853.

INFIDEELS CAN NOT OVERTHROW THE BIBLE.

One wonders how the men who now assail our faith can hope for success where Hobbes and Bolingbroke, Voltaire and Rousseau, David Hume and Gibbon, giants in genius and in intellect, totally failed. Christians, possessing their souls in patience and peace, may calmly contemplate the puny assaults of modern infidelity. There is little in these to fill our camp with alarm, or to make its Eliz tremble for the ark of God. Assailing the faith from new ground, infidelity undertakes to prove the Bible false from its alleged discrepancy with the phenomena of nature and the discoveries of science. But a few years, we doubt not, will show that though she has changed her ground, she has not changed her doom. He that sitteth in the heavens shall laugh, and the Lord shall have them in derision. Science may, as science has already done, guide us to a sounder understanding of some things in the Word of God. While she corrects any mistake into which the interpreters of Scripture have fallen, there is nothing to dread. Why do the heathen rage? The only result of using the facts of science to undermine the foundations of religion, will re-

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semble that wrought by some angry torrent when, sweeping away soil, and sand, and rubbish, it lays bare, and thereby makes more plain, the solid rock on which the house stands, unmoved and unmovable.—*Guthrie*.

WHY INFIDELES THINK THE BIBLE CONTRADICTS ITSELF.

What abundance of seeming contradictions in Scripture do rise up in the eyes of an ignorant infidel; as strange apparitions do to a distracted man, or as many colors before the inflamed or distempered eye. These self-conceited, ignorant souls do imagine all to be impossible which exceedeth their knowledge; and because they can not see the sweet consent of Scripture, and how those places do suit and fortify each other, which to them seem to contradict each other, therefore they think no one else can see it; no, not God Himself. They are like an ignorant fellow in a watchmaker's shop, that thinks nobody can set all the loose pieces together, and make a watch of them, because he can not: when he hath tried many ways, and can not hit it, he casts all by, and concludeth that it is impossible.—*Baxter, 1615-1691*.

COUNTERACTED SKEPTICISM WITH THE BIBLE.

The mother of a family was married to an infidel, who made a jest at religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. I one

day asked how she preserved them from the influence of a father whose sentiments were so openly opposed to her own. This was her answer: "Because to the authority of a father I did not oppose the authority of a mother, but that of God. From their earlier years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question; did they commit any fault; did they perform any good action—I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you."—*Bertram's "Homiletic Encyclopedia."*"

WHY SKEPTICS DISBELIEVE THE BIBLE.

The Bible never promises truth to the undevout and unbelieving. This being the case, we need not be surprised that he who opens it in a cavilling, hypercritical spirit finds no beauty and sees no glory in it. We have read somewhere of an astronomer, who fancied one day he had made an extraordinary discovery. Looking at the sun through a telescope, he distinctly noticed a huge black body of some kind which seemed to overspread a large portion of its surface. Nor was that all. The mysterious object moved, and with something like awful rapidity. What could it be? Had some sudden and dreadful calamity befallen the orb of day? Was it being destroyed?

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The good man was alarmed and puzzled for a while. At last it struck him that it might be as well to examine his instrument. This he did, and the investigation soon proved fatal to the wonderful discovery. He found an insect on the glass! In like manner the difficulties which skeptics find in the Bible are very often in themselves. Let them examine the medium through which they look at the "Sun of righteousness." The blots are on it, not in Him.—*T. R. Stevenson.*

TRUTH OF THE BIBLE PROVED BY TRIAL.

A poor Italian woman, a fruit-seller, had received the Word of God in her heart, and become persuaded of the truth of it. Seated at her modest stall at the head of a bridge, she made use of every moment in which she was unoccupied with her small traffic, in order to study the sacred volume. "What are you reading there, my good woman?" said a gentleman one day, as he came up to the stall to purchase some fruit. "It is the Word of God," replied the fruit-vendor. "The Word of God! Who told you that?" "He told me so Himself." "Have you ever spoken with Him, then?" The poor woman felt a little embarrassed, more especially as the gentleman insisted on her giving him some proof of what she believed. Unused to discussion, and feeling greatly at a loss for arguments, she at length exclaimed, looking upward, "Can you prove to me, sir, that there is a sun up in the sky?" "Prove it!" he replied. "Why, the best proof is that

it warms me, and that I can see its light.” “So it is with me,” she replied joyously; “the proof of this Book’s being the Word of God is, that it warms and lights my soul.”—*Bertram’s “Enc.”*

FOLLY OF REJECTING THE SCRIPTURES.

Let me impress this point by yet another illustration. A man falls into a deep well in the cellar of a lofty building, and without help must inevitably be drowned. From the ceiling above a rope is let down to him through the hatchway, and friendly voices call him to seize hold of it, while strong arms are ready to draw him out. But, instead of doing this, he complains that he cannot see the upper end of the rope, and does not know how it is secured. Those who are trying to rescue him tell him not to trouble himself about the upper end; they will take care of that; they have it fast to a beam in the roof; his business is to make sure of the lower end. Then he stops to ask, with what kind of a knot the rope is fastened, and what sort of timber the beam is made of to which it is attached. Thus, while neglecting the rope, he continues to cry, “How is it tied? How is it tied?” till the waters close over him, and his vain questions are smothered in death! Do you say that such a man would be a fool? Take heed that thou be not a greater fool. Thou hast fallen into a deep and loathsome well—“the horrible pit and miry clay” of impenitence and sin; and thou art in danger every moment of sinking down for ever into the “bottomless pit” of hell beneath. God

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has flung out from heaven the golden cord, the threefold cord, of the Covenant of Mercy. He has made one end of it fast to the pillars of His throne, while the other reaches to thee; and He bids thee lay hold of it, and He will draw thee up out of the slough of thy pollutions to the purity and bliss of His own presence. Dost thou answer, that the upper part of the cord is above thy sight, and that thou canst not perceive all the processes by which it has been secured? “What is that to thee?” Enough for thee to know that the rope is fast, that the rope is strong, able to bear thy weight, and that of millions like thee. O sinner! grasp the rope—lay hold of it by faith—cling to it by prayer and thou shalt mount up, as on angel’s wings, to the Paradise of God; and there, safe from the yawning abyss, thou mayest ponder through eternity the strength of the rope, and the infinite wisdom displayed in the mysteries of its adjustment.—*G. B. Ide.*

FOLLY OF REJECTING THE BIBLE BECAUSE NOT UNDERSTOOD.

In one of those financial convulsions which so often sweep over the land, you have lost your all. Dig you cannot, for there is none to hire you. To beg is useless, for there is none to give to you. Famine, gaunt and inexorable, stares you in the face. In this hour of your utmost need, an old friend meets you, and, looking pitifully into your dim eye, lays his hand on your shoulder, and says: “Come home with me to dinner.” You go with

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him to a splendid mansion. You enter a large and richly furnished dining-hall. You see before you a long table loaded with food in every variety, from the plainest to the most luxurious. At the lower end, where you stand, the dishes are all simple, nutritious, solid, precisely such as your famishing state demands. And every dish is open, showing its contents at a glance. But, farther on, towards the head of the board, there are dishes of a more complicated character, reserved for a later stage of the feast; and these are covered, some with covers of tin, some with covers of silver, and some with covers of gold. Your host bids you welcome, and presses you most affectionately to sit down at once and satisfy your hunger. But, instead of thankfully accepting his offer, you look along the table, and ask: "What is under the covers yonder?" Your friend replies that those dishes are not suited to your present necessities, that they belong to the dessert; and that when you get to them he will take the covers off. And again he urges you to partake of his bounty. But you draw yourself up haughtily, wrap your ragged garments about you, and exclaiming, "I'll not sit down to a table of mysteries," walk out into the cold, dark street, amid the howling storm, alone with your pride and your starvation.—*G. B. Ide.*

FOLLY OF OPPOSING THE BIBLE.

Suppose you were to have an insurrection against doctors? Suppose, one by one, you should throw them out of the community? Suppose you

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should do the work so thoroughly that there should not be a shred left of these despotic men going round and telling people that they must take this, that, or the other hateful drug? Suppose you should not only send these men away, but burn their books and their medicine? When the doctors were gone, and the apothecary shops with all their contents were destroyed, and there was nothing left but neuralgia, and rheumatisms, and drop-sies, and fevers, would you be any better off than you are now?

Here is God's medicine-book, full of wondrous remedies, full of blessed compounds, for the cure of the diseases of the human soul, and you would get rid of it; you would throw it away; you would destroy it. But do you thus take away depravity? Do you cure unbelief? Do you remove the animal that is in you—the tiger, the bear, the monkey, the serpent, whose nature and spots appear here and there? Do you turn out all this cage full of unclean beasts that are in the heart, when you cast the Bible from you? Oh, no; you only turn out their keepers. These, that have had the power of restraining and controlling the fierce animals that ramp and rage within you, you put out of the way; but the animals themselves remain to torment you still! You have given up the Bible; but the evils which it was sent to cure—the crying need, the down-sagging trouble, the yearning aspiration, the lifting up of the soul when touched by the divine light and influence—where is your solution and your help for these?—*Beecher.*

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THE BIBLE SHOULD NOT BE REJECTED BECAUSE NOT UNDERSTOOD.

Many times when men do but hear, read or think of some objection against the truth of God's revelations, which they cannot tell how to answer themselves, they presently begin to stagger at the whole truth, and question it on every such slight occasion. If any new difficulty arise in their way, they are in the case of Nicodemus; saying, "How can these things be?"

If men were as foolish and incredulous in the matters of the world, their folly would easily appear to all men. When a man hath studied physic seven years, or twenty years, he shall meet with many new difficulties and doubtful cases, and many old difficulties will never be overcome; and yet he will not, therefore, throw away all, and forsake his study or profession. Will a student in law give over all his study, upon every occurring difficulty or seeming contradiction in the laws? If any students in the universities should follow this example, and doubt of all that they have learned upon every objection which they are unable to answer, they would be ill proficients; or if every apprentice that is learning his trade, will forsake it every time that he is stalled and at a loss, he would be a long time before he set up shop; on this course, all men should lose all their time, lives and labor, by doing all in vain, and undoing again, by going forward and backward, and so know nothing, nor resolve of any thing.

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It is most certain that all men are very imperfect in knowledge, and especially in the highest mysteries; and there is none so high as those in theology about God, and man's soul, and our redemption, and our everlasting state; and, doubtless, where men are so defective in knowledge, there must still be difficulties in their way, and many knots which they cannot untie.—*Baxter, 1615-1691.*

WHY PEOPLE DO NOT UNDERSTAND THE BIBLE.

Books in the arts and sciences may be said to be full of mysteries to those who have not a suitable capacity and taste for them; or who do not apply themselves to study them with diligence, and patiently submit to learn gradually one thing after another. If you put a treatise on mathematics, or a system of music, into the hands of the ploughman, you will not be surprised to find that he cannot understand a single page. Shall the works of a Sir Isaac Newton, or of a Handel, be thus inexplicable to one person, while another peruses them with admiration and delight? Shall these require a certain turn of mind, and a close attention? and can it be reasonably supposed that the Bible is the only book that requires no peculiar disposition, or degree of application, to be understood, though it is designed to make us acquainted with the deep things of God? (1 Cor. ii. 10). In one respect, indeed, there is an encouraging difference. Divine truths lie thus far equally

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open to all, that though none can learn them unless they are taught of God, yet all who are sensible of their own weakness may expect His teaching, if they humbly seek it by prayer. Many people are, perhaps, incapable of being mathematicians. They have not a genius for the science. But there is none who teacheth like God. He can give not only light, but sight; not only lessons, but the capacity necessary for their reception. And while His mysteries are hidden from the wise and prudent, who are too proud to wait upon Him for instruction, He reveals them unto babes.—*Newton, 1725-1807.*

GOD CAN MAKE BIBLE DIFFICULTIES CLEAR.

Consider how easily God can evince the verity of those passages which you so confidently reject, and open your eyes to see that as plain as the highway which now seems to you so contradictory or improbable; and then what will you have to say for your unbelief and arrogancy, but to confess your folly and sit down in shame? You know when any difficult case is propounded to you in any other matter, which you can see no probable way to resolve, yet, when another hath resolved it to your hands in a few words, it is presently quite plain to you, and you wonder that you could not see it before. You are as one who wearieth himself with studying to unfold a riddle, and when he hath given it over as impossible, another openeth it to him in a word; or, as I have seen boys at play

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with a pair of tarrying irons, when one hath spent many hours in trying to undo them, and casts them away as if it could not be done, another presently and easily opens them before his face; so when you have puzzled your brains in searching out the reasons of God's ways, and seeking to reconcile the seeming contradictions of His Word and say, "How can these things be?" in a moment can God show you how they can be, and make all plain to you, and make you even wonder that you saw it not sooner, and ashamed that you opened your mouth in unbelief. How plain is that to a man of knowledge, which to the ignorant seems impossible! If the certain event did not convince them, you should never persuade the ignorant vulgar, that learned men know so much of the motions of the planets, and can so long before tell the eclipse of sun or moon to a minute; but when they see it come to pass, they are convinced: thus can God convince thee of the verity of His Word, either by a merciful illumination, or by a terrible execution; for there is not a soul in hell but doth believe the truth of the threatenings of God, and the devils themselves believe, that would draw thee to unbelief.—*Baxter, 1615-1691.*

SCIENCE AS WELL AS THE BIBLE MISUNDERSTOOD.

But you say, "The natural sciences are all certain; theology is all conflict and confusion." Let us understand one another. If you say that the phenomena of nature are patent and explicit, we

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reply, And so are the sayings of Scripture. If candour and ingenuousness can interpret the one, they may equally expound the other. But if you say that, unlike the Word of God, His works have never been misunderstood, you surely forget that the "History of the Inductive Sciences" is just a history of erroneous interpretations replaced by interpretations less erroneous, and destined to be succeeded by interpretations still more exhaustive and true. If you smile at the Hutchinsonian or Cocceian systems of exegesis; if you quote the hostile theories which still linger in the field of polemics, we ask, Is this peculiar to theology? Have you forgotten how the abhorters of a vacuum abhorred Torricelli and Pascal? Have you forgotten how the old physiologists were vexed at Harvey for discovering the circulation of the blood? Do you not remember how the Stahlian chemists, like a burnt-out family, long lingered around the ashes of phlogiston, and denounced the willful fire-rising of Lavoisier and oxygen? In early youth have you never seen a disciple of Werner, and pitied the affectionate tenacity with which he clung to the last plank of the fair Neptunian theory? Or would every world-maker forgive Lord Rosse's telescope if it swept from the firmament all trace of the nebular hypothesis? Or, because there is still an emissionary as well as an undulatory theory of light, must we deny that optics is a science, and must we hold that the laws of refraction and reflexion are mere matters of opinion? Nature is no liar, although her

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“minister and interpreter” has often mistaken her meaning; and, notwithstanding the errors which have received a temporary sanction from the learned, there is, after all, nothing but truth in the material universe, and, so far as man has sagacity or sincerity to collect that truth, he has got a true science, a true astronomy, a true chemistry, a true physiology, as the case may be. And even so, whatsoever vagaries particular persons may indulge, or whatsoever false systems may receive a transient support, there is, after all, nothing but truth in the Bible, and so far as we have sincerity and sagacity to collect the Bible truth, we have got a true religion. Nay, the most important facts and statements in that Word speak for themselves, and require no theory. And just as a mariner might safely avail himself of Jupiter’s satellites, though Copernicus had never existed; just as the gunner must allow for the earth’s attractions, whatever becomes of Newtonian philosophy; just as the apothecary would continue to mix his salts and acids in definite proportions, even although some mishap befell the atomic theory; just as we ourselves do not close our eyes and dispense with light, until the partisans of rays shall have made it up with the advocates of ether—so the Scriptures abound in statements and facts on which we may safely proceed, whatever becomes of human theories. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” “This is a

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faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." "Believe on the Lord Jesus Christ, and thou shalt be saved." "If any man be in Christ Jesus, he is a new creature:" so far as it is founded on such sayings as these, religion is not only the simplest, but, being immediately from God, it is the most secure of all the sciences.—*Hamilton, 1814-1867.*

MUST STUDY BIBLE TO UNDERSTAND IT.

There is also much diligence necessary, as well as time and patience, before men can come to so much understanding in the heavenly mysteries, as to be able to resolve the difficulties that occur. If you stay never so long in Christ's school, and yet be truants and loiterers, and will not take pains, no wonder if you remain ignorant. And yet these men will expect that they should know all things, and be satisfied in the answer of every objection, or else they will suspect the truth of Christ. Will sitting still in Christ's school help you to learning? Do you look that He should teach you, when you will not take pains to learn what He teacheth? You know in law, in physic, in the knowledge of any of the sciences, or languages, no man can come to understand them, much less to defend them against all opposers, and to resolve all objections, without so long diligence and painstaking in his studies as the greatness of the work requires; and shall every young, lazy student in theology, or every dull, unlearned pro-

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fessor, think to see through all Scripture difficulties so easily, or else will he suspect the truth which he should learn?—*Baxter, 1615-1691.*

THE BIBLE PROVES ITS AUTHENTICITY.

Mr. Paine, after the example of many others, endeavours to discredit the Scriptures by representing the number of hands through which they have passed, and the uncertainty of the historical evidence by which they are supported.

“It is a matter altogether of uncertainty to us,” he says, “whether such of the writings as now appear under the names of the Old and New Testament are in the same state in which those collectors say they found them; or whether they added, altered, abridged, or dressed them up.” It is a good work which many writers have undertaken, to prove the validity of the Christian history, and to show that we have as good evidence for the truth of the great facts which it relates, as we have for the truth of any ancient events whatever. But if, in addition to this, it can be proved that the Scriptures contain internal characteristics of Divinity, or that they carry in them the evidence of their authenticity, this will at once answer all objections from the supposed uncertainty of historical evidence.

Historians inform us of a certain valuable medicine called Mithridate, an antidote to poison. It is said that this medicine was invented by Mithridates, king of Pontus; that the recipe of it was found in a cabinet, written with his own hand,

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and was carried to Rome by Pompey; that it was translated into verse by Damocrates, a famous physician; and that it was afterwards translated by Galen, from whom we have it. Now, supposing this medicine to be efficacious for its professed purpose, of what account would it be to object to the authenticity of its history? If a modern caviller should take it into his head to allege that the preparation has passed through so many hands, and that there is so much hearsay and uncertainty attending it that no dependence can be placed upon it, and that it had better be rejected from our *Materia Medica*—he would be asked, Has it not been tried, and found to be effectual; and that in a great variety of instances? Such are Mr. Paine's objections to the Bible, and such is the answer that may be given him.—*Andrew Fuller, 1754-1815.*

IGNORANCE MAKES THE BIBLE SEEM CONTRADICTORY.

It is merely through our ignorance that the Scriptures seem contradictory. I thought myself once that some places were hardly reconcilable, which now I see do very plainly agree; plainly, I say, to them that understand the true meaning of the words. There are no human writings but lie open to such conceptions of the ignorant. It is rather a wonder that the Scriptures seem not to you more self-contradicting, if you consider:

1. That they are written in another language, and must needs lose much in the translation, there

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being few words to be found in any language which have not divers significations.

2. That it being the language also of another country, to men that know not the customs, the situation of places, the proverbial speeches and phrases of that country, it is impossible but many words should seem dark or contradictory.

3. Also, that the Scriptures are of so exceeding antiquity, as no books else in the world are like them. Now, who knows not that in all countries in the world, customs and proverbial speeches and phrases alter; which must needs make words seem dark, even to men of the same country and language that live so long after. We have many English proverbs, which, if in after ages they should cease to be proverbs, and men, finding them in our writings, shall construe them as plain speeches, they would seem to be either false or ridiculous nonsense. The like may be said of alteration of phrases. He that reads but Chaucer, much more elder writers, will see that English is scarcely the same thing now as it was then.

Though the sacred languages have had no such great alterations, yet by this it may appear, that it is no wonder if to the ignorant they seem contrary or difficult. Do not mathematics and all sciences seem full of contradictions and impossibilities to the ignorant, which are all resolved and cleared to those that understand them? It is a very foolish, audacious thing, that novices in divinity should expect to have all difficulties resolved presently, or else they will censure the

Scriptures, and speak evil of the things they know not, instead of censuring themselves; when yet these men know, that in the easiest science, yea, or basest manufacture, they must have time to learn the reasons of them. It is usual with raw scholars in all kinds of studies, to say as Nicodemus did at first of regeneration, "How can these things be?" Methinks such frail and shallow creatures, as all men are, should rather be so sensible of their own incapacity and ignorance as to be readier to take the blame to themselves than to quarrel with the truth—*Baxter, 1615-1691.*

INTERPOLATIONS DO NOT DISPROVE THE BIBLE.

These [interpolated] words, phrases and passages are later additions to the text, either adopted into it upon an authoritative revision, such as that ascribed to Ezra, or, perhaps, accidentally introduced through the mistakes of copyists, who brought into the text what had been previously added by way of exegesis in the margin. Such additions constantly occur in the case of classical writers; and there is no reason to suppose that a special providence would interfere to prevent their occurrence in the sacred volume. We "have our treasure in earthen vessels." God gives us His Revelation, but leaves it to us to preserve it by the ordinary methods by which books are handed down to posterity. No doubt its transcendant value has caused the bestowal of especial care and attention on the transmission

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of the Sacred Volume; and the result is that no ancient collection has come down to us nearly so perfect, or with so few corruptions and interpolations; but to declare that there are none, is to make an assertion improbable, *a priori*, and at variance with the actual phenomena. The sober-minded in every age have allowed that the written Word, as it has come down to us, had these slight imperfections, which no more interfere with its value than the spots upon the sun detract from its brightness, or than a few marred and stunted forms destroy the harmony and beauty of nature.

—Rawlinson.

SCIENTIFIC INACCURACIES IN THE BIBLE PROVE ITS INSPIRATION.

The inspiration of the Bible is a large subject. I hold it to be inspired, not dictated. It is the Word of God—the words of man; as the former, perfect; as the latter, imperfect. God the Spirit, as a sanctifier, does not produce absolute perfection of human knowledge, nor has He given a perfect revelation; and for the same reason in both cases—the human element which is mixed up—else there could have been no progressive dispensations. Let us take a case—the history of the creation. Now, I hold that a spiritual revelation from God must involve scientific incorrectness: it could not be from God unless it did. Suppose that the cosmogony had been given in terms which would satisfy our present scientific knowledge, or, say, rather, the terms of absolute scientific truth:

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it is plain that, in this case, the men of that day would have rejected its authority; they would have said, "Here is a man who tells us the earth goes round the sun; and the sky, which we see to be a stereoma, fixed not far up, is infinite space, with no firmament at all, and so on. Can we trust one in matters unseen who is manifestly in error in things seen and level to the senses? Can we accept his revelation about God's nature and man's duty, when he is wrong in things like these?" Thus the faith of this and subsequent ages must have been purchased at the expense of the unbelief of all previous ages. I hold it, therefore, as a proof of the inspiration of the Bible, and Divinely wise to have given a spiritual revelation—*i. e.*, a revelation concerning the truths of the soul and its relation to God—in popular and incorrect language. Do not mistake that word, incorrect; incorrect is one thing, false another. It is scientifically incorrect to say that the sun rose this morning; but it is not false, because it conveys all that is required, for the nonsee, to be known about the fact, time, etc. And if God were giving a revelation in this present day, He would give it in modern phraseology, and the men He inspired would talk of sunrise, sunset, etc. Men of science smile at the futile attempts to reconcile Moses and geology. I give up the attempt at once, and say, the inspiration of the Bible remains intact for all that—nay, it would not have been inspired except on this condition of incorrectness.—*F. W. Robertson, 1816-1853.*

VERBAL ERRORS WOULD NOT DISPROVE THE BIBLE.

I would have these men consider, that though we doubt not but to prove that Scripture is God's full and infallible law, yet, if it were so that this could not be proved, this would not overthrow the Christian religion. If the Scriptures were but the writings of honest men, that were subject to mistakes and contradictions, in the manner and circumstances, yet they might afford us a full certainty of the substance of Christianity, and of the miracles wrought to confirm the doctrine. Tacitus, Suetonius, Livy, Florus, Lucan, etc., were all heathens, and very fallible; and yet their history affords us a certainty of the great substantial passages of the Roman affairs which they treat of, though not of all the smaller passages and circumstances. He that doubteth whether there was such a man as Julius Cæsar, or that he fought with Pompey and overcame him, etc., is scarcely reasonable, if he knew the histories; so though Matthew Paris, Malmesbury, Hoveden, Speed, Cambden, and our own parliaments that enacted our laws, were all fallible men, and mistaken in divers smaller things, yet they afford us a full certainty that there was such a man as William the Conqueror, William Rufus, etc.; that there were such parliaments, such lords, such fights and victories, etc. He that would not venture all that he hath on the truth of these, especially to gain a kingdom by the venture, were no

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better in this than mad. Now, if Scripture were but such common writings as these, especially joined with the uncontrolled tradition that hath since conveyed it to us, may it not yet give us a full certainty that Christ was in the flesh, and that He preached this doctrine for the substance, and wrought these miracles to confirm it, and enabled His followers to work the like, which will afford us an invincible argument for our Christianity? Therefore Grotius, etc., and so the old fathers, when they disputed with the heathens, did first prove the truth of Christian religion before they came to prove the Divine authority of the Scriptures; not that we are at any such uncertainty, or that any Christian should take up here, as if the Scriptures were not infallible and Divine; but being now speaking to another sort of men according to their capacity, I say, if it were otherwise, yet might we have certainty of our religion.—*Baxter, 1615-1691.*

ERRORS DO NOT DISPROVE THE BIBLE.

You will perhaps be told that no one can maintain that the words of Scripture are inspired, because no one can tell for certain what the words of Scripture are; or something to that effect. Now, I will not stop to expose the falsity of this charge against the text of Scripture (which is implied to be a very corrupt text, whereas, on the contrary, it is the best ascertained text of any ancient writing in the world). Rather let me remind you, once and for ever, how to refute this

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silly sophism. See you not that the state of the text of the Bible has no more to do with the inspiration of the Bible than the stains on yonder windows have to do with the light of God's sun? Let me illustrate the matter by supposing the question raised, Whether Livy did or did not write the history which goes under his name? You (suppose) are persuaded that he did—I, that he did not; so far we should both understand, and perhaps respect, one another. But what if I were to go on to condemn your opinion as untenable, because of the corrupt state of Livy's text? Would you not reply that I mistook the question entirely: that you were speaking of the authorship of the work, not about the fate of the copies?—*Burton*.

VERBAL ERRORS DO NOT DISPROVE[¶] THE BIBLE.

Our certainty of the incorruption of the Scriptures, in all material points, may yet consist with some literal or verbal errors in the copies. For it is not an apostolical work to deliver down to posterity the writings or words which the apostles first wrote and spoke; but it is a human and Christian work: and, therefore, though God promised to His apostles His Spirit to lead them into all truth, and hath promised to be with ministers in preaching His Gospel to the end of the world; yet hath he not promised us the same exact infallibility or impeccability in preaching, as to every circumstance, as they had at first in speaking or writing; nor hath He promised so to guide

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every printer, or the hand of each transcriber of the Scriptures, that none of them shall err. But our religion or Scriptures is nevertheless certain in the doctrine for all this: for the doctrine depends not on these slips or questioned passages.

We have an infallible certainty of the printed statutes of this land, that they are not forged; yet may the printers commit some errors in the printing of them. And will you conclude, if you find a word misplaced, or false printed, that, therefore, it is uncertain whether ever the Parliament made such a statute? The lawyers, also, and the judges themselves, may differ about the sense of some passages in those statutes, and some may be of one mind, and some of another; is the statute, therefore, counterfeit, or is it not obligatory to the subject? Cambden's or Lily's Grammar may be misprinted, or the writings of Cicero, Virgil or Ovid, which were written before the Gospel, and yet we are past all doubt that the writings are not forged.—*Baxter, 1615-1691.*

WHY ALL NATIONS DO NOT HAVE THE BIBLE.

The infidel strikes his penknife through this Book because he says, *If it were God's book, the whole world would have it.* He says that it is not to be supposed that if God had anything to say to the world, he would say it only to the small part of the human race who actually possess the Bible. To this I reply, that the fact that only a part of the race receives anything is no ground

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for believing that God did not bestow it. Who made oranges and bananas? You say God. I ask, How can that be, when thousands of our race never saw an orange or a banana? If God were going to give such things, why did He not give them to all? The argument that the giving of the Bible to part of the race would imply a wicked partiality on the part of God, and consequently that He did not give it at all, would prove that He did not give oranges and bananas to the people of the tropics; for that would be partiality. The fact is, that God has a right to do as He pleases; and He is constantly partial in a thousand things. He gives us a pleasant clime, while He gives earthquakes and tornadoes to Mexico. He gives incomputable harvests of wheat to Sicily, but scant berries, and polar bears, and the ungainly walrus to the arctic inhabitants. He gives one man two good eyes, and to another none. He gives you two feet; to another man, no feet at all. To you He gives perpetual health; to another man, coughing consumption, or piercing pleurisy, or stinging gout, or fiery erysipelas. He does not treat us all alike. If all the human race had the same climate, the same harvests, the same health, the same advantages, then you might, by analogy, argue that if He had a Bible at all, He would give it to the whole race at the same time. If you say to me that the fact that the Bible is now in possession of only a small part of the human family is proof that He did not send the Bible, then I say that the fact that only a part

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of the world has peaches and apples proves that God never made peaches and apples; and the fact that a part of the world has a mild, sunshiny climate proves conclusively that God does not make the climate. Indeed, I will carry on your argument until I can prove that God made nothing at all; for there is not one single physical or intellectual blessing that we possess that has not been denied some one else. No! No! Because God, in His sovereign mercy, has given us a book that some others do not possess, let us not be so ungrateful as to reject it—blowing out our own lantern because other people have not a light; rending off the splinters from our broken bone because other people have not been able to get a bandage; dashing our own ship on a rock because other vessels have not a compass; cutting up our own Bible with a penknife because other people have not a revelation.—*Talmage*.

BIBLE PROMISES MORE THAN WARNINGS.

The Bible is a warm letter of affection from a parent to a child; and yet there are many who see chiefly the severe passages. As there may be fifty or sixty nights of gentle dew in one summer, that will not cause as much remark as one hail-storm of half an hour; so there are those who are more struck by these passages of the Bible that announce the indignation of God than by those that announce His affection. There may come to an household twenty or fifty letters of affection during the year, and they will not make as much

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excitement in that home as one sheriff's writ. And so there are people who are more attentive to those passages which announce the wrath of God than to those which announce His mercy and His favor. God is a Lion, John says in the Book of Revelation. God is a Breaker, Micah announces in his prophecy. God is a Rock. God is a King. But hear also that God is Love. A father and his child are walking out in the fields on a summer's day, and there comes up a thunder-storm, and there is a flash of lightning that startles the child, and the father says, "My dear, that is God's *eye*." There comes a peal of thunder, and the father says, "My dear, that is God's *voice*." But the clouds go over the sky, and the storm is gone, and light floods the heavens and floods the landscape, and the father forgets to say, "That is God's *smile*."—*Talmage*.

BIBLE WARNINGS SENT IN LOVE.

They fall like thunderbolts, but where? I have read how a ship that rode the waters, armed with a broadside of cannon enough to sink any common craft, when in chase of another vessel, pointed her guns so as to send the shot crashing through the other's rigging, or leaping on the deep before her bows. Her purpose, not to sink the flying sail, but wing her; and compelling her to bring to, make her captive. She might have sunk the enemy; but in so thundering she sought to save her, and make a prize of her. And just so does a longsuffering God with those that madly

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flee from Him. Therefore the Bible threatens and thunders; not otherwise. But why flee? Vain the flight where God pursues; and worse than vain! He is willing to forgive; and what folly, what madness, to fly till, Divine patience at length exhausted, He ceases to follow! What then? The bolt, at first sent in love and mercy wide of the range, is shot right to the mark. Judgment, long delayed, overtakes us; and we learn, but learn too late, that whether He threatens or promises, as a God of truth, His word shall stand for ever. "Oh that men were wise, that they would consider this in the day of their visitation!"—*Guthrie.*

THE BIBLE ENABLES US TO SEE TRUTH.

God revealed truth to the world through the lives of men who formulated in their own minds great moral problems, and identified themselves therewith. And the results they were inspired to record and to teach. But if the Scripture were disowned, or if it were thrown away, it would not change the truth a whit—though your competency to find it out might be changed.

If a man in the night, by the light of a lamp, is trying to make out his chart, and there is storm in the heaven, and storm upon the sea, and some one knocks that lamp out of his hand, what is done? The storm is above, and the storm is below; and the chart lies dark, so that he can not find it out—that is all. If it were daylight, he could see the chart well enough; but there being

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no light, and the lamp on which he depended for light being knocked out of his hand, he can not avail himself of that which is before him.

And the same is true concerning much of the Bible. It is an interpreter. It is a lamp to our feet and a light to our path. And those truths which have their exposition in the Bible, and which are a revelation of the structure of the world, and of the Divine nature and government, do not depend for their truth upon the Bible itself. They are only interpreted and made plain by it. If the world disbelieved Scripture, they would simply deprive themselves of moral eyesight.—*Beecher.*

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THE BIBLE AGAINST SLAVERY.

America's famous liberator, *William Lloyd Garrison*, while scorning the deeds of many who claimed to be Christians, professed his faith in the Bible when he said: "The Bible Society is doing more to break the fetters of oppression and scatter the mists of delusion than all the patriotic associations and military orders of the world." Again, he said: "Take away the Bible, and our warfare with oppression, and infidelity, and intemperance, and impurity, and crime, is at an end: our weapons are wrested away—our foundation is removed—we have no authority to speak, and no courage to act."

HORACE GREELEY'S TRIBUTE TO THE BIBLE.

It is impossible to mentally or socially enslave a Bible-reading people.—*Horace Greeley.*

THE BIBLE AGAINST TYRANNY.

It is all true. *Cromwell* led his hosts to battle at Marston Moor, Naseby and Dunbar, carrying a Bible in every knapsack, and chanting, as did the Lord's anointed, the sixty-eighth Psalm. No oath in all that camp; nothing but praises. The

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Bibles were in their knapsacks, but the truth was in their hearts; they themselves became living Bibles, known and read of all men. Pilate gave his judgment, but the truth still lives. Tyrants have issued decrees; and prelates, anathemas; all in vain! The Book remains unscorched by flames; uncut by scimitar; unstained by all the blood of its defenders; a deathless power in human progress.—*David O. Mears, D.D.*, in “*The Deathless Book.*”

JEFFERSON'S MAXIMS FROM THE BIBLE.

The skepticism of Thomas Jefferson did not deter him from copying into a manuscript volume of forty-six pages, for his own private use, all the ethical precepts of Jesus of Nazareth. These are his words: “Of all the systems of morality, ancient and modern, which have come under my observation, none appear so pure to me as that of Jesus.”

THE BIBLE AND LIBERTY.

“The Book has become the corner-stone of liberty. To self-freedom it has taught the rights of others, proclaiming the kingship of every man. White-winged Commerce hovers near the ocean islands so soon as their barbarians begin to read the pages of the Book. Personal refinement and purity exist only where this volume has paved the way. National constitutions have been elaborated from its principles. The Mosaic code is a marvel of statesmanship such as nations can not despise

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with impunity. The world's greatest jurists acknowledge its transcendent worth."

THE BIBLE STANDS FOR PROGRESS.

Coleridge says: "For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law—in short, with the moral and intellectual cultivation of the species, always supporting and often leading the way."

THE BIBLE LED EMPEROR TO FREE SERFS.

Many years ago, there was a little boy named Alexander. He was the son of Nicholas, Emperor of Russia, in whose empire there were many millions of poor people, called serfs. These were kept in a state much resembling slavery, and were sold with the lands on which they lived. Many of them were poor and wretched; some few were prosperous and wealthy; but all were under the control of the lords on whose territories they dwelt.

One day, Nicholas noticed that little Alexander looked very sad and thoughtful, and asked him of what he was thinking.

"Of the poor serfs," replied the little boy; "and, when I become emperor, I will emancipate them."

This reply startled the emperor and his courtiers; for they were very much opposed to all such plans for the improvement of the condition of the poor. They asked little Alexander how he came

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to think of doing this, and what led him to feel so interested for the serfs. He replied: "From reading the Scriptures, and hearing them enforced, which teach that all men are brothers."

The emperor said very little to his boy on the subject, and it was hoped that the influences and opinions which prevailed in the royal court would gradually correct the boyish notions of the young prince; but this expectation was vain. The early impressions of the little boy grew deeper and stronger; and when at last the great Nicholas died, and Alexander was placed upon his father's throne, he called the wise statesmen of the land to his councils, and a plan of emancipation was formed; and the imperial decree went forth, which abolished serfdom throughout all the Russian Empire.

It is in this way that God works wonders by the power of His Word. The great fact, that God has "made of one blood all nations of men for to dwell on all the face of the earth," lodged like an incorruptible seed in the heart of the young prince, and growing with his growth, and strengthening with his strength, at last budded and blossomed, and brought forth the fruit of blessing for millions of the human race.—*Bertram's "Enc."*

BIBLE PRINCIPLES OF WIDE APPLICATION.

A single prohibition is so planted by God in the Scriptures, that, like a piece of ordnance, it may be said to enfilade and sweep a whole terri-

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tory of sin; nothing can come within its range without challenging its thunder, and courting death. A single rule is said to contain laws for an indefinite number of actions; for all the possible cases of the class described which can ever occur. Like the few imaginary circles by which geography circumscribes the earth, he has by a few sentences described, and distributed into sections, the whole globe of duty; so that wherever we may be on it, we find ourselves encompassed by some comprehensive maxims; and in whatever direction we may move, we have only to reflect, in order to perceive that we are receding from, or approaching to, some line of morality.—*Harris.*

SINGULAR TENDERNESS OF THE BIBLE.

In spite of imperfections due to rude times and hard hearts, there is a singular tenderness in many parts of the Mosaic code. There is tenderness to slaves, whom in some ways it sheltered from oppression (Deut. 5:14, 15; 12:19, etc.); to the accidental homicide, for whom it provided the cities of refuge (Num. 35:13, 15); to the poor, whom it protected from cruel usury (Deut. 23:19; 24:6, etc.); to the depressed toilers, whose lands it restored in the Sabbath year (Lev. 25:4, etc.); to the destitute, in whose interest it forbade the hard stripping of the fields, the mean exhaustion of the gleaned vineyards, or the niggardly beating of the topmost olive boughs (Deut. 24:20). There is tenderness to the dumb animals. To show that God cared even for the

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falling sparrow and the dumb cattle, the great legislator was bidden to lay down a rule that the heedless boy should not take the mother-bird when he took from her nest the callow young (Deut. 22:6); that the oxen were not to be muzzled when they trod out the corn (Deut. 25:4); and that the ox and the ass were not to be yoked together at the plow, lest the burden should fall on the smaller and weaker beast (Deut. 22:10).—*Dean Farrar, “The Bible: Its Meaning and Supremacy,”* pp. 187-8.

THE BIBLE CONTAINS BEST MORALS.

There is not a book on earth so *favorable* to all the *kind*, and to all the *sublime*, affections, or so *unfriendly* to *hatred* and *persecution*, to *tyranny, injustice*, and *every* sort of *malevolence*, as the *GOSPEL*. It breathes nothing throughout but *mercy, benevolence*, and *peace*. . . . Such of the doctrines of the gospel as are level to human capacity appear to be agreeable to the purest truth and soundest morality. All the genius and learning of the heathen world, all the penetration of Pythagoras, Socrates and Aristotle, had never been able to produce such a system of *moral duty*, and so rational an account of Providence and of man, as is to be found in the *New Testament*.—*Beattie, 1735-1803.*

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REMARKABLE MEMORIZING OF THE SCRIPTURES.

The Bible is doubtless the best memorized book in the world; and no doubt it could be reproduced from memory if every copy were to be destroyed. Only recently what is probably the most remarkable feat of memorizing the Scriptures has been accomplished. One young woman has learned all of the New Testament by heart, except the two chapters which contain the genealogy of Christ (the first chapter of Matthew and the third chapter of Luke). She is *Miss Leste May Williams*, of North Carolina, now twenty years of age. Early in March, 1905, Rev. J. A. Brendell, pastor of the local Baptist Church, offered two prizes for memorizing verses of Scripture. The first was for those over twelve years of age, and the second for those under twelve. On the day of the award Miss Williams had committed and recited 12,236 verses of Scripture, covering the entire New Testament, except the two chapters mentioned, with large portions of Genesis, Psalms, Ecclesiastes, and other parts of the Old Testament. The New Testament itself contains 7,957 verses and 190,000 words. Miss Williams' sister Ella, eleven years of age, won the prize for the younger children, reciting

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715 verses. The elder Miss Williams, who won the first prize, performed her remarkable mnemonic feat in ninety days, learning at the rate of about 135 verses daily for the three months, although for a part of the time she was suffering from an attack of measles.

It is said that the sainted *Frances Ridley Havergal* was able to recite by heart the entire New Testament, except the Book of Acts, and also to recite the Book of Psalms and the Book of Isaiah from the Old Testament, when she was only twenty-two years of age; and she afterwards memorized the Minor Prophets and other portions of the Old Testament.

It is claimed that *George Muller*, founder of the great orphanages at Bristol, England, read the Bible through more than 155 times during the early morning hours which he devoted to reading the Scriptures on his knees. He used to spend several hours that way every morning, rising very early for the purpose.—*J. Gilchrist Lawson*.

BIBLE USED IN BRITISH CORONATIONS.

In the coronation service of Great Britain, the Dean of Westminster is directed, after the actual coronation, "to take from off the altar the Holy Bible which was carried in the procession, and deliver it to the Archbishop, who shall present it to the sovereign, first saying these words to him: 'Our gracious King, we present you with this book, the most valuable thing that this world affords. Here is wisdom: this is the royal law: these are the

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holy oracles of God.' " Bishop Westcott thinks that this custom was first introduced at the coronation of William and Mary.

NUMBER OF VERSES ON DIFFERENT THEMES.

The following important facts concerning the Bible were compiled by *J. Gilchrist Lawson*, author of "Best Methods of Bible Marking" and of the markings in most of the marked Bibles and Testaments. After years of patient study, he marked and enumerated all the verses in the Bible on the following subjects.

Out of a total of 31,173 verses in the Bible, 7,670 verses, or one verse in five, concerns the theme of salvation. This includes all verses bearing on the fall, condition, punishment and salvation of the unsaved, including over 1,900 verses on the necessity of holy living, 2,531 verses on the temporal punishment of the wicked, 413 verses on the future punishment of evil-doers, 575 verses which show God's love for the lost sinner, and 182 verses which show that God is no respecter of persons, but saves all who are willing to meet the conditions of salvation.

Out of a total of 23,214 verses in the Old Testament, 4,736 have some bearing on man's need of salvation, or on the way of salvation; and 2,934 verses out of the 7,959 verses in the New Testament are also concerned with the salvation of lost mankind.

There are 2,412 verses in the Old Testament

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and 1,091 in the New Testament which record examples or promises of temporal blessings. This includes 331 verses on promises or examples of food or clothing provided; and eighty-eight verses recording promises and 760 verses recording examples of health and healing for the body, which makes an average of one verse in thirty-seven concerning the healing of the body. One verse in nine in the Bible concerns temporal blessings.

In the Old Testament, 511 verses, or one verse in sixty-one, and in the New Testament, 664 verses, or one verse in twelve, are directly concerned with the work of the Holy Spirit. The Holy Spirit is mentioned over 400 times in the Bible, under more than forty-one different names and titles. One verse in twenty-six in the Bible concerns the work of the Holy Spirit.

On the second coming of Christ there are 3,856 verses in the Old Testament and 1,499 verses in the New Testament. This includes all verses concerning the rejection and restoration of Israel, the times of the Gentiles, Christ's second advent, the tribulation, and the millennial reign of Christ. On the theme of Christ's second coming 1,594 verses in the Old Testament and 856 verses in the New Testament have a very important bearing. One verse in every six in the Bible has a more or less important bearing on the theme of Christ's second coming, and one verse in thirteen has a very important bearing on this theme. In the prophetic books, Isaiah to Malachi, and Revelation, there are 5,914 verses, 3,401 of

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which have some bearing on the second coming of Christ, especially on the restoration of Israel and the millennial reign of Christ. Eighteen out of the forty parables of Jesus, or nearly one-half, have some bearing on His second coming. Every chapter in 1 and 2 Thessalonians contains something concerning Christ's second advent, and every chapter in 1 Thessalonians closes with something on that theme.

Every verse of the 176 verses of the 119th Psalm has some reference to God's word (His law, statutes, commandments, way, precepts, and so on).

The Old Testament is about three times as large as the New Testament.

Moses wrote more of the Bible than did any other writer. Paul wrote more of the New Testament than did any other writer. The five books ascribed to Moses are about three times as large as the fourteen Epistles ascribed to Paul (Romans to Hebrews). Paul's writings comprise about one-fourth of the New Testament, and John's about one-sixth.

The Book of Psalms is in the middle of the Bible.

THE BIBLE EASY OF ACCESS.

The wish of *Erasmus* has become real; since, if they will, "travellers and weavers peruse the Scriptures at their work." The day predicted by *Tyndale* has long since dawned, when the boy at the plough knows more than even the learned men

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of the great translator's day.—*David O. Mears, D.D.*, in “*The Deathless Book.*”

THE BIBLE THE FIRST BOOK PRINTED.

The first book ever printed was the Bible, and in 1912 one of the first Bibles printed was sold for \$50,000, a larger sum than was ever paid for any other book..

REQUIRED COURAGE TO PRINT THE BIBLE FIRST.

It is a very striking circumstance that the high-minded inventors of this great art [printing] tried at the very outset so bold a flight as the printing of an entire Bible, and executed it with astonishing success.—*Hallam*, in “*Literary History of Europe.*”

A KING'S INTEREST IN THE BIBLE.

John the Second, King of Castile, was a constant reader of the Bible.

KING READS THE BIBLE FOURTEEN TIMES.

Alonso the Fifth of Aragon gloried in having read the Bible fourteen times with explanatory notes.

INFORMATION ABOUT THE BIBLE.

There are 66 books, 1,189 chapters, 31,173 verses, 773,692 words and 3,566,490 letters in the Bible. In the Old Testament there are 39 books,

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929 chapters, 23,214 verses, 592,439 words and 2,728,110 letters; and in the New Testament, 27 books, 260 chapters, 7,959 verses, 181,253 words and 838,380 letters.

The shortest and the middle chapter in the Bible is Psalm 117. The middle verse of the Bible is Ps. 118:8. The word "and" occurs in the Old Testament 35,543 times. The same word occurs in the New Testament 6,853 times. The word "Jehovah" occurs 6,853 times.

The middle book of the Old Testament is Proverbs; the middle chapter of the Old Testament, Job 29. The middle of the verses in the Old Testament is between 2 Chron. 20:17 and 2 Chron. 20:18.

The shortest verse in the Old Testament is 1 Chron. 1:25.

The middle book of the New Testament is 2 Thessalonians.

The middle of the chapters of the New Testament is between the thirteenth and fourteenth chapters of Romans.

The middle verse of the New Testament is Acts 17:17.

The shortest verse in the New Testament and in the Bible is John 11:35.

Ezra 7:21 has all the letters of the alphabet except j.

There are several passages of some length alike, as Isaiah 37 is like 2 Kings 19.

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PRINCESS ELIZABETH AND THE BIBLE.

In the Isle of Wight is a monument to the *Princess Elizabeth*, daughter of Charles the First. During the wars of the Commonwealth she became a prisoner in Carisbrook Castle. There she read the Bible for comfort and relief, and at last her imprisonment ended. One morning her attendant found her in her prison with her head resting on the Bible open at these words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The marble finger of her statue is pointing at these words in an open Bible.

A BIBLE VERSE CONVERTS ST. AUGUSTINE.

Fifteen hundred years ago there lived in Africa a very intelligent, beautiful, but sinful youth. He was the child of a heathen father and a saintly mother. He lived so impure a life that he was bound with the fetters of evil habits which he thought no power on earth could break. At Milan he chanced to hear a sermon by the great bishop, St. Ambrose, which brought him under deep conviction of sin. He rushed into a garden to suffer and agonize and pray over his sins. In the midst of his agitated prayer, he heard the voice of a

child singing over and over again the words, "*Tolle, lege; tolle, lege.*" Believing this to be the message of God, bidding him to open a book, he rushed to the place where his friend Alypius was sitting, and opened a manuscript of the Epistles of St. Paul at the verse: "Not in rioting and drunkenness, not in chambering and wantonness. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." Instantly all his agony and darkness fled away, and the chains of sin were broken. He was changed from a sensualist to a saint, and afterwards became one of the greatest preachers of all time.

PEABODY COMFORTED BY THE BIBLE.

George Peabody, the famous philanthropist, was one day sitting in his office in London when a boy brought him a New Testament for some purpose. The old man, looking up, said: "My boy, you carry that book easily in your youth, but when you are as old as I am it must carry you."

GREAT HISTORIAN'S LOVE FOR THE SCRIPTURES.

Twelve centuries ago the *Venerable Bede*, father of English history, lay on his dying-bed, finishing his translation of the Book of John. Ceaseless nightly vigils had weakened his body, and the hectic flush was on his face. Only one chapter remained to be translated. The quick pen of the scribe recorded the words of the dying man. "Still

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one sentence, dear master, remains unwritten," said the scribe. "Write quickly," whispered the teacher; and the sentence was completed. The ashen lips then declared, both of his work of translation and his life, "It is finished."

KING EDWARD VI.'S LOVE FOR THE BIBLE.

At the coronation of young King Edward VI., three swords were brought to be carried before him, as a symbol of his being head of three kingdoms. "There is one sword yet lacking," said the king—"the Bible. That book is the sword of the Spirit, and to be preferred before any other. Without that sword we can do nothing, we have no power." The Bible was then brought, at his command, and carried before him in the procession.

THE BIBLE NEEDS NO APOLOGY.

When Bishop Watson published his "Apology for the Bible," George III. remarked "that he did not know the Bible wanted an apology."

JOHN BUNYAN CONVERTED BY A BIBLE TEXT.

John Bunyan says: "One morning, when I was again at prayer, and trembling under the fear that no word of God could help, that piece of a sentence darted into my mind, 'My grace is sufficient.' At this methought I felt some stay as though there might be hopes. But, oh, how good a thing it is for God to send his Word! For about a fortnight

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before I was looking at this very place, and then I thought it could not come near my soul with comfort; therefore I threw down my book in a pet. Then I thought it was not large enough for me; no, not large enough; but now it was as if it had arms of grace so wide that it could not only enclose me, but many more besides, and one day as I was in a meeting of God's people, full of sadness and terror—for my fears again were strong upon me—these words did suddenly with great power break in upon me, 'My grace is sufficient for thee!' (three times together); and, oh, methought that every word was a mighty word unto me, as 'my' and 'grace' and 'sufficient' and 'for thee.' At which time my understanding was so enlightened that I was as though I had seen the Lord Jesus look down from heaven through the tiles upon me, and direct these words unto me. This sent me mourning home. It broke my heart and filled me full of joy, and laid me low in the dust." (See "*Grace Abounding*," pp. 206, 207.)

BIBLE VERSE LEADS TO FOREIGN MISSIONS.

About four centuries ago there was in the University of Paris a gay young nobleman from Navarre, who charmed all by his eloquence and genius. His delight was in scenes of festivity and mirth. Accompanying him was a stern Spaniard, who had been a soldier and a student of romance, but who had been crippled and wounded in the siege of Pampeluna, and had suffered months of

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torture, during which he had devoted himself to spiritual things. Wherever the gay young nobleman went the Spanish soldier limped after him; and when he was flushed with worldly enjoyments the soldier would say to him, "What shall it profit a man if he gain the whole world and lose his own soul?" At last this oft-repeated Bible text burned its way into the young man's soul. He was brought to his knees, consecrated his life to God, and afterwards laid the foundations of modern missions in Ceylon, India, China and Japan. The nobleman was Francis Xavier and the soldier Ignatius Loyola.

ARCHBISHOP USHER'S LOVE FOR THE BIBLE.

The great *Archbishop Usher* was very fond of reading his Bible. One day, during his last illness, he was observed sitting in his wheel-chair reading his Bible. As the sun stole around westward, he continued to move his position, so as to keep the light always shining on the sacred page. We should seek the constant light of God's Holy Spirit to illuminate the Word of God, as without His illumination we can not rightly understand the Scriptures.

THE BIBLE COMPARED TO A LANTERN.

A father and a son were on a journey. It was late in the afternoon, but still clear day when they came to a cottage by the roadside and the father went in and borrowed a lighted lantern. The

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young man was exceedingly amused, and perhaps he was a little vexed. If any one should meet them carrying a lamp in the sunshine, it would look so absurd; and what in the world was the use of it? But the older traveler took the young man's gibes good-humoredly, and only answered, "The night cometh." And it did come. They passed no more cottages, but they got into a thick forest, where the daylight faded so rapidly that the lantern already shone a welcome companion. Not only was the sun gone down, but the last streak of twilight had vanished. It was dreadfully dark; but the good little lantern spread a cloth of gold before the steps of the travelers, and did not let one shadow or phantom come near them. At last the road divided. "Straight on!" cried the youth. "Not so fast," said the elder; for though the path to the right was less trodden, perhaps it was the one they should take; when fortunately they espied a finger-post, and, holding the lamp as high as they could, they read the direction, and found that they would have gone utterly wrong had they not taken the narrow and neglected footway. Rejoicing at their escape, they pushed on merrily; and by and by, with his frisky spirits the youngster went ahead, and was far in advance of the lantern, when the old man heard a splash and a shout, and, running up, was just in time to help ashore his impetuous boy, who had soused into a stagnant pool, and who crawled up the bank pale and shivering, with the leeches and duckweed clinging to his garments. "You see, the road was not through this pool, but

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around it. You should walk in the light;” and so they again set out together. As the stillness deepened they sometimes heard a rustle in the bushy undergrowth, and distant howlings or a sharp snarl near at hand warned them that the beasts of the forest were abroad; and once or twice they could see a pair of fiery opals glaring at them, but as soon as they turned the full flame of the lantern in that direction the goblin retreated. We need not tell the whole adventures of the night; but at last they came to a place where a heavy moan arrested them, and, searching in the copse, they found a man stretched on the ground and badly hurt. He had either received a blow on the head or he had inhaled some stupefying ether, for at first he talked very incoherently. It turned out that as he had been coming along, a gentleman in black had prevailed on him to cast his lantern into the ditch, and that soon after some footpad had knocked him down, and dragged him off the road and robbed him of all his money. As soon as he was somewhat restored, they set him on his beast and journeyed together. The day was breaking, and the forest was thinning off on the margin of a magnificent domain. They looked forth on vine-clad hills and a shining river; and, though the palace itself could be descried but dimly—it was so far up in the dazzling sunrise—they could easily make out many mansions. “I am home,” cried the old man; and the full morning was reflected from his face as he added: “Mine eyes shall see the King in his beauty; they shall behold the land

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that is very far off." And as he embraced his comrades he handed over the lantern to his son, and said: "Keep this as a light unto your feet and a lamp unto your path." The youth prized the keepsake. He found constant occasion for it. He brightened up the four windows, by which it sent its light backward and forward, and on either side; and with the point of a diamond he traced these mottoes on them:

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

"When thou goest it shall lead thee, when thou sleepest it shall keep thee; and when thou awakest it shall talk with thee; for the commandment is a lamp, and the law is light."

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."

"If we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin."

—*Hamilton.*

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